

# A SHORT DECLARATION of the mistery of iniquity.

Ier. 51. 6.

Flee out of the midst of Babell, and deliver  
every man his soule, be not destroyed in his  
iniquity, for this is the time of the  
lords vengeance, he will render  
vnto him a recompense.

Hosea 10. 12.

Sowv to your selves in right cōsnes, reape  
after the measure of mercie, breake vp your  
fallow ground, for it is time to seeke  
the lord, till he come & raine  
righteousnes vpon you.



Anno 1612.

THO

MOIT

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## To the Reader.



THE feare of the almighty  
(through the worke of his grace)  
having now at last over vveyed in  
vs the feare of men, vvee have thus  
farr by the directiō of Gods word  
and spirit streched out our hartes  
and hands vvith bouldnes to con-  
fesse the name of Christ before  
men, and to declare to Prince and People plainly  
their transgressions, that all might heare, & see their  
fearefull estate and standing, and repent, and turne  
vnto the lord before the decree come furth, and be-  
fore the day of their visitation be past, and that the  
thinges that belonge to their peace be altogether  
hid from their eyes: and vvhereas in this vvriting  
vvee have vvith all humble bouldnes spoken vnto  
our lord the King, our defence for this is, that vvee  
are taught of God especially to make supplications,  
prayers, intercessions, and give thanks for our lord  
the King: and wee are taught that the gracious God  
of heaven (by whome the King reignes) would, that  
the King should be saved and come to the knowledg  
of the truth, and therefore wee the Kings servants  
are bound especially by all the godly endeavors  
of our soules and bodies to seeke the salvation of  
the K. although it were with the danger of our lives:  
for if vvee saw our lord the Ks. person in dāger either  
by privy conspiracie or opē assault wee vvould be bound  
to seeke the Ks. perservation & delivrance, though it

werewith the laying downe of our lives, which if wee did not, wee should readily and most worthily be condemned for traytors; how much more are wee bound to seeke the preservation and delivrance of the soule and body of our lord the King seeing wee see him in such great spirituall danger as wee do. And if anie I halbe offended at vs for so doeing, they therein love not the King: and if our lord the King should be offended at vs his servants for so doeing, the King therein loves not himselfe: and if all men, and the King should for this be offended vvith vs (which God forbid) yet herein wee are sure our God wilbe well pleased with vs, in that wee have with our best strength and faithfulness obeyed him, who commaunds and teacheth vs, to admonish all men every where to repent, and this is our sure vvarrant, and our assured hope and comfort. Now as wee have, ( according as wee hold our selves bound ) thus farr confessed Christs name before men by writinge, so wee shall ( the lord assisting vs ) be ready, as wee hold our selves bound to confesse Christ before men by vvord of mouth, not fearing (through Gods grace) them that kill the body and after that are not able to do anie more. In this duty to God and his people, wee must needs confesse wee have hitherto greatly fayled, but wee will novv be ready the lord strengthning vs rather to be sacrificed for the publis hing, of the Gospell of Iesus Christ, and for the service of your faith, then to faile as vvee have done both in our dutyes to God and you. This vvee readily vove to God and promise to you and to vvill to do this good is present vvith vs,  
but

but wee find no meanes in vs to performe this duty  
and service, & wee see a law in our flesh strongly  
rebellling against the law of our mynds but our  
assured trust & confidence is, that Gods grace alone  
is sufficient for vs to make vs every way able vnto  
these things, vnto the which, of our selues wee are  
no way able, yet wee will say with the holy Appostle  
Paul, If God be on our side, vwho can preuaile against  
vs? & vwho, shall separte vs from the love of Christ?  
Shall tribulation or anguish, or persecutiō, or famine  
or nakednes, or perill, or sword? no the lord wee  
trust in these things will make vs conquerors: and  
though our outvard man should perish, or suffer  
many afflictions, (which wee were most foolish if  
wee should not wait for) yet let the people of God  
looke vnto the truth wee witnes, & consider with  
holy and wise hearts whether wee have not good  
vvarrant, yea direct comaundement to do that wee  
do, though we be vnfit and vnworthy for such a  
service. Shall wee heare the lord say, Come out of  
hir my people: and shall the Spirit of God co-  
maund him, that heareth: say Come: and shall  
not wee say Come? Shall the vword of the lord  
comaund to Call vp Archars against Babell, and  
all that bend the bow to beseig it round about, and  
let none escape, & to recompence hir the dubl, Ier.  
50. 29. Reuel. 18. And shall wee spare our arro-  
vves though they be vweake? and shall the Spirit of  
God say, All yee that are myndfull of the lord kepe  
not silence? Esa. 62. 16. And shall we hold our  
peace because wee are not eloquent? No, no, wee  
have too long neglected our duties herein, and now  
through

through Gods grace vve dare no longer do so : and therefore do vvee thus cry vnto you the people of God, saying Babilon is fallen , she is fallen , Come out of hir, Come out of hir, for if you still partake with hir in hir sinnes, you shal certainly be partakers of hir plagues: and therefore also vvee say. Let him that is a thirst, Come: and let vvhosoever vwill, take of the vvater of life freely: and vvee call vnto all valiant Archers that bend the bowv , to come to the seige against this great Citié: and vvee pray all that are myndfull of the lord not to kepe silence, nor to give the lord rest, till he repaire, and vntill he set vp Ierusalem the praise of the vvorld. And our continuall praiers vnto the lord are , and shalbe that the lord vwill enlighten your vnderstandings , and raise vp all the affections of your soules and spirits, that you may apply your selves vnto these thinges, so far as his vvord and spirit doth direct you , and that you may no longer be deceived and seduced by those false Prophetts who prophesie peace vnto you, vvhen vvar and destruction is at the doore, vvich the lord give both you and them to see , that you may all flie vnto the lord for your delivrance and salvation. Amen.

*Tho: Helvvys.*

## The principal matters handled in the Booke.

**A** Declaration vvith prooffe, that these are the days, of greatest tribulation, spokē of by Christ. Mat. 24. vvherein the abhominatiō, of desolatiō is seene to be set in the holy place.

That there hath bene a generall departing from the faith, and an vtter desolation of all true Religion.

That the Prophecie of the first Beast. Reuel. 13. is fulfilled vnder the Romish spirituall povver and Gouverment.

That the Prophecie of the Second Beast is fulfilled vnder the spirituall povver & Gouverment of Arch-Bis hops & lord Bis hops.

Hovv Kings shal hate the vvhore, & make hir desolate.

VVhat Great Povver and authority: vvhat honor, names & titles God hath given to the King.

That God hath givē vnto the K. an earthly kingdome vvith all earthly povver against the vvhich, none may resist but must in all thinges obey, vvillingly, either to do, or suffer.

That Christ alone is K. of Israell, & sits vpon Davids Throne, & that the K. ought to be a subiect of his Kingdome.

That none ought to be punished either

vwith death or bonds for transgressing against  
the spirituall ordināces of the newv Testamēt,  
and that such Offences ought to be punished  
onely vwith spirituall sword and censures.

That as the Romish Hyrarchy say in vvords  
they cannot err: so the Hyrarchy of Arch-  
Bs. & lord Bs. shew by their deeds, they hold  
they cannot err: & herein they agree in one.

The false professiō of Puritanisme (so cal-  
led) & the false Prophetis thereof discovered.

Their two deceitfull excuses for their vn-  
dergoing of all those things, they cry out  
against, made manifest.

The false professiō of Brevvnisme (so called)  
plainely laid open vwith their false Prophetts,  
and vwith their false supposed seperatiō from  
the vvorld.

The vanity of their most deceitfull distinc-  
tion betvvixt a false Church, and no Church  
(vvherevpon their vvhole false building  
stands) made evident.

Some perticuler errors in Mr. Robinsons  
booke of iustification of Separatiō, laid open.

That no mā iustifying anie false vvay, or anie  
one error, though of ignorance, can be saved.

The perverting of those vvords of our Sa-  
viour Christ Mat. 10. vvhen they persecute  
you in one Citie, flee into another, contrary  
to all the meaning of Christ plainly shewved.

**W**hat Godly Reader can without mourning affections, read the great destruction and overthrow of Jerusalem, / with the house and people of God, Prophesied of by the Prophet Jeremiah. And what hart is not much affected to see the exceeding great sorrowe of the Prophet, when he uttereth the prophesie thereof, and declareth the sinns of the people. Ier. 9. And when al these thinges were come to passe, (according to the word of the Lord), and that the Prophet saw it with his eyes: who could not but sit downe and lament, to heare the most grievous lamentations that he poures out, for that so great desolation and destruction, wherewith the Lord had destroyed, and made desolate that his owne Cite, his wife, and people. Lam. 1. 2. 3. chap. Nay, they that gave no regard to the wordes of the Lord, spoken by the Prophet concerning these thinges Ier. 37. 2. Yet when they saw the prophesie accomplished, the deepe sorrowe tooke hold vpon them: then, the Elders of the Daughter Syon, fate vpon the ground, & kept silence, & cast dust vpon their heades, & girded themselves with sackcloth, & the virgines of Jerusalem hanged downe their heades to the ground, Lam. 2. 10. And who so readily cannot deny, but their was iust cause of al this sorrowe: and therefore wel might the Prophet say. Behold & see if there bee anie sorrowe like vnto my sorrowe, Lam. 1. 12. And if it cannot be denied, but that the hearing and seeing of this prophesie of so great desolation fulfilled, was iust cause of this so great sorrowe: Where are then the eyes, and eares of men, that might heare and see sarr greater tribulations and desolations then these, prophesied of, by a greater Prophet then Jeremiah, and even now fulfilled in the fierce wrath of iudgment by the most Highest, and that in the sight of al men: and yet who considers of it? O who takes by a lamentation for it?

are mens hartes bitterly voyd of mourning affectiōs; or are they destitute of vnderstanding in the cause off sorow? or do men thinke the danger is past. Surely one of these must needs be the cause, or els mens hartes would abound with sorow, and their eyes wou'd power out floodes of teares, and they would bitter with their tongues and penne, lamentations of great woe.

Now if it can bee shewed by the word of truth, that deepe error of darknes doth possess the two last, that is, those which through ignorance thinke in themselves there is no such cause of sorow: and those that through ignorance do thinke that the danger is already past: then the first that cannot mourne, must needs fall vnder the sharpe censure of great hardnes off hart, and incensurable deadnes of all affectiōs.

Wee in the humilitie off our soules confesse that this worke is too great for our abilities, but our strength is off the Lord, who is able to make vs sufficient for these thinges, if wee by faith in Christ depend vpon him, the which our faith being so full off infidelitie, it must needs followe that our strength is full of all weaknes, which would beate vs to the ground for vndertaking this or anie such worke off the Lord, but that the Word off God compells vs. which commaundes vs strickly to shewe our selves faithfull in a little: **Mat. 25. 19-30.** From which ground (by the grace off God:) wee haue bene drawen to doe that little wee haue formerly done, and vndertake (through the Lordes gracious assistance) now to doe that wee shall doe, beleeching, and trusting off his mercie towards vs herein, that all the praise may bee given onely  
to



of the mistery of iniquity.  
to the glorie of his name.

First then to shewe vnto them their error that through ignorance doe not see there is great cause off lamentation and woe, we require them to turne their eares to the prophesie of that great Prophet Christ Iesus. Mat. 24. 4-28. and Luke 21. 8-31, Where hee foretelleth that when men shall see the abomination of desolation spoken of by Daniel the Prophete set in the Holy places, then shall bee great tribulation such as was not from the begining off the Creation to this time, nor shall bee. And except those dayes should bee shortned, there should no Flesh be saved. Hath the like Prophesie euer bene heard off? Can there bee anie desolation like vnto this desolation? Wherein no Flesh shall bee saved; No, from the begining off the World there hath not bene the like, nor shall bee saith our Saviour Christ. Who can remaine ignorant off these daies and times and what ignorance is it, not to knowe that these are eben the daies and times here Prophesied off: Have not warres and rumors of wars beene heard off? Hath not Nation risen against Nation, and Realme against Realme? Hath there not beene famines, and pestilence, and earth-quaies in divers places? And have not manie beene offended and betrayed one an other, and hated one another? And have not manie false Prophets arisen? Woth not our Saviour Christ say, these are the begininges of sorrowe? Now all these thinges being come to passe, which are the begininges of sorrow; it must needes bee that the daies of the hight of sorrowe are now come. And doe not men now see the abomination of desolation set by in the high places? Is it not deepe error off ignorance then for men not to see that there is now

# A short declaration

the greatest cause of sorrowe and lamentation that  
 euer was . And next to shewe in fewe wordes the  
 error of them that thinke the danger of the daies is  
 past . Let them looke vpon the wordes of our Sa-  
 biour Christ , when he speaketh off the shoyting of  
 those daies, he saith in Mat. Then if any shal say , Loe  
 here is Christ, or loe there is Christ, beleve it not. And  
 in Luke: Take heed, bee not deceived, for manie will  
 come in my name, &c . Is not this instant these  
 daies? was there euer so manie say ing , Loe here is  
 Christ, loe there is Christ? And was there euer so manie  
 false professiōs of Christ, and false Prophets? shewing  
 great 'ignes and wonders', if it were possible to de-  
 ceave the verie elect, who can then denie, but that these  
 are deepest daies of danger , whereof Christ giveth  
 such warninge to take heed. Therefore easilie may  
 they beare se their error into whose hart that ima-  
 gination hath once entred to thinke that these dan-  
 gers here prophesied of are past . Why then if the  
 end of these sorrowes be not past, and the beginings  
 bee past, as is shewed, then must it needes bee confes-  
 sed that the daies of greatest tribulation are present.  
 But who considers these thinges? Or who regardeth  
 the words of this great Prophet? If men did consi-  
 der and carefully behould these thinges , what hart  
 could conceaue sorrowe enough, and what head could  
 contempne teares . or tongue have sufficient words to  
 expresse and bitter , the sorrowes sittinge these daies.  
 If Ieremiah complayned for want of teares , and  
 could not bee satisfied with sorrowing , for the slapne  
 of the daughter of Syon , that perished by the sword,  
 and fampe, (which was but bodilie death) how much  
 more cause have men now to sorrowe, to see men pop-  
 pored with bitter waters killed with fice, and smoake  
 and byrnhstone, stung with scorpions, hurt with Ser-  
 pents. Revel. 9. 5. and 8. 11. And cast into the  
 great

the mistery of iniquity.

great win.  
is the eberl.  
to suffer al t  
warth for ebe.  
Was the famine of bread, and the  
sword of Nabuchad-nezzar, and the seavenie peres  
captivine, a ful sufficient cause, to make Ieremiahes  
eyes faile with teares, his bowels swell, his hart turne  
within him, & his liver to bee powred vpon the earth:  
And are not al the woes vttered by the seaven Angels  
from the sound of seaven trumpets, whereof an Angel  
flying through the midst of heaue, said with a lowde  
voice, woe, woe, woe, to the inhabitants of the earth, from  
the soundes remaining of the trumpets of the three an-  
gels, which yet must blowe their trumpets: And have  
not these three last Angells blowne their trumpets?  
and doth not the sound thereof yet sound in our eares?  
and are not al the woes thereof yet in the sight of our  
eyes? are not al these woes (which are woes of eberlas-  
ting death and destruction) sufficient to breake mens  
harts al into peeces? What stony hardnes of hart  
possesseth men in these daies, that their harts do not  
melt for these woes.

A maine and general reason of al this is, because this  
prophecie is of spiritual desolations, distructions and  
woes, and cannot bee vnderstood but with spiritual  
harts, nor sene but with spiritual eyes, and the harts  
and eyes off men are naturall and carnall, and  
therefore these thinges cannot affect them. 1. Cor.

2. 14.

Another special reason is, because men do not con-  
sider how far these thinges concerne themselves, but  
eberie Nation, and eberie people, and eberie Man  
puts these daies far from them, as no waie apper-  
teyning to them. If wee therefore could prebaile  
(Oh that wee might prebaile) by al the feare and  
love off God to perswade men: and by the compas-

stone pittie of the saluation of their owne soules  
moue them, with deepest consideration to consider  
how nearely those thinges concerne them, least they  
bee vnder these woes, and bee not aware thereof,  
which men may easilie be by reason of the great igno-  
rance: that is in all men particularly in the un-  
derstandinge of the Prophecie of this booke off the  
Revelation: Which most men (though otherwise  
accompted mightie in the Scriptures) doe passe by,  
seldome or neuer touching them in their Teachings,  
or writings, being taught (wee doubt not) with their  
owne insufficiencie therein, which if they would ac-  
knowledge it were commendable (their acknowledgment  
wee meane, not their ignorance): But per their  
course is much more commendable, then all theirs that  
habe busied themselves, to bring forth so manie ima-  
ginarie expositions of that holie writt, wee say ima-  
ginarie expositions, because they are for the most part  
but according to the vaine imaginacions and fancies  
of mens myndes, without the warrant of the word  
and spirit.

Wee confesse in humilitie to our owne shame, we  
are better able to reprove this, then to correct it, ac-  
knowledging vnfaignedly, and growning daily vnder  
the burthen of our owne great ignorance and blind-  
nes in the understandinge off the prophecie off that  
booke. All this may further prouoke vs with you,  
and you with vs to take heed, least we bee vnder anie  
part of this desolation and woe, vnder which who-  
soever is, and remaines, he must perish, as by the  
grace of God, wee shall make evidently appeare  
from the Scriptures, therefore let al People, and na-  
tions, and Tongues take heed and beware.

And first to proceed in this cause, wee will endeavoe  
to prove by the witness of the vndoubted word of truth  
that all Nations and Peoples vpon the earth, that  
habe, or doe professe Christ (for of them onely is this

propheſie) have bene under this abomination of deſolation. The word of the propheſie thereof by Daniel, maketh it moſt plaine, where he ſaith. In the middeſt of the weeke hee ſhall cauſe the ſacrifice & oblation to ceaſe, & for the overſpreading of the abomination, hee ſhall make it deſolate. Daniel. 9.27. Agreeable to this propheſie, is that Rebe. 11. Where it is ſaid. That the two witneſſes of God (which are the ſpirit of truth, and the word of truth) in the teſtimonie of the apoſtles Ioh. 15.26.27. act 5.32) Which are two Olive trees, & two candleſtickes ſtanding before the God of the Earth, having power to ſhut heaven that it raine not, & to turne the waters into blood, and ſmyt the earth with all manner of plagues as often as they will. Their Corpes ſhall lie in the ſtreets off the great Citie, ſpiritually called Sodom & Egyp. Three daies & an half, & after three daies & a half, the Spirit of life from God ſhall enter into them, & they ſhall ſtand vp on their feet. And with theſe two propheſies agreeſt alſo the propheſie Rebe. 12.14. Of the woman fleeing into the wildernes into hir place, where ſhe is nourished for a time, & times, & half a time. Let vs compare theſe propheſies together. Daniel ſaith: the ſacrifices and oblations ceaſe in the miſt of the weeke, which are three daies and a half. Iohn ſaith: Rebe. 11. The two witneſſes (the Word and Spirit of Truth) he killed in the ſtreets three daies and a half. And Rebe. 12. The Woman (which is the Kingdome of Chriſt the heavenly Ieruſalem, the mother of al the faithfull, Gal. 4.) flees into the wildernes for a time, times and half a time, which may with good warrant according to theſe propheſies be expounded to a day, two daies, and a half. Thus then we conclude. The true ſacrifices, and oblations of the people of God. The word and ſpirit. And the Heavenly Ieruſalem, the ſpouſe of Chriſt, ceaſing, lying dead in the ſtreets, and being fled into the wildernes, is

must needes followe that there was an bitter desolation off all the holp thinges, and of all the meanes of saluation.

For further confirmation of this, see the wordes of Chapostle 2. Thes. 2. 3. speaking of the last day, where he saith: That day shal not come except there come a departing first. It were much weaknes in anie to thinke that this is not spoken of a general departing, in that there were manie particuler departings in Chappostle times. But here he speaks of a departing from the truth, and an exalting of an adversarie the man of sinne, to sit in the Temple of God, as God, shewing himselfe that he is God, whome the Lord shal consume with the spirit of his mouth, & abolishe with the brightnes of his coming; These wordes shewe to the understanding of the most simple, that there is an bitter departing, in that there must bee a cominge againe, for the abolishing of this wicked man. And here may bee discovered by the way, the damnable heresie of those men, which are twice dead, and plucked by by the rootes, and those are they which are fallen from grace, which were once dead, and have beene quickned by the word and Spirit of God, ad are dead againe, which now hold ad say that the man of sinne sits and rules in the Church off Christ. In this place it is shewed that the spirit of the Lords mouth consumes the man of sinne, and the brightnes of Christs coming aboliseth him. Now wee confesse, if there can bee a Church of Christ, where the spirit of the Lords mouth is not, and where his brightnes shineth not, in such a church the mā of sinne may sit and rule as God, and these men are onely fit subjects for such a Kingdome: but let the children off God learne to knowe and professe that in the Church of Christ, there is the spirit of the Lords moueth, and his shininge brightnes, which consumes and utterly abolis-

abolisheth the man of sinne, and therefore they cannot both rule in one house. Now for the bare words about which they contend, thus much wee say (not to them, but to such as may bee in danger to be seduced by the) These are the words. The hypocrite (speaking of the man of sinne, who exalteth himselfe against all that is called God, or that is worshipped) saith thus. So that he doth sit as God in the Temple of God, shewing himselfe that he is God. Now as it is said, he sits as God shewing himselfe that he is God, even so doth he sit as in the Temple of God, shewing it to be the Temple of God. This exposition is agreeable to the ground of the scriptures, and according to the proposition of faith, for the scriptures teach vs every where, and wee beleefe, that Christ is the head of his Church; And he walkes in the midst of the seavē goldē candle-sticks: & he sits in his church being God, and the man of sinne cannot sit with God, as God, in the temple of God. Therefore we say vnto these men, as our saviour Christ said vnto Satan, hence from vs. It is written 2. Cor. 9. 15. 16. What concord hath Christ with Belial. And what agreement hath the Temple of God with Idols, etc. and 1. Cor. 10. 21. We cannot drinke the Cup of the Lord, and the Cup of Devils, wee cannot bee partakers of the table of the Lord, and the table of Devils. But seeing these men can find no better a pretence to followe, and to helpe to heale the deadly wound of the head of the Beast, then by pretending that they have found him sitting in the Temple off God, they looking with the same eye, may find also in the same place, that he sheweth himselfe, that he is God, and if they wil abide by the letter of the Scripture herein likewise, then have they found a new temple, and a new God most fitting for them: because that their Temple, and God, and they shall all perish together: wee meane those onely that have bene enlighte-

ned with this truth, that Christ, and the man of sinne, cannot rule and reigne, or dwell together in one howe. And now haue they founde (as they most blasphemously affirme) Christ, and the man of sinne, exalted both in one Temple.

In all this we haue not digressed from the matter in hand, in that we haue shewed that by the departing, the man of sinne was exalted, and therefore the departing was general, and the man of sinne his exaltation general, as both further appere by the words of Daniel. 9. 27. where he saith (speaking of the sacrifices;) & for the overspreading of the abominations, he shall make it desolare. Answerable to this prophesie, is that prophesie in the booke of the Reuel. 13. 7. where it is writte, & it was giue vnto him (speaking of the Beast, that had 7. heades, and 10. hornes) to make warr with the Sancts, & to overcome them: & power was given him, oer every kindred, & tongne, & nation. Who can deny but this is general? chē a general desolation / whē the Suintes are overcome. And whē al that dwell vpon the earth (as followeth vers. 8. Shal worship the Beast. All our pertricular knowledg of the fulfilling of this prophesie wil make it moze euidēt. And who doth not knowe and see / that this prophesie is fulfilled in that Romish misterie of iniquitie, who yet sits vpon manie waters, with whome haue comitted fornication the Kinges of the Earth, & the inhabitants of the earth are dranken with the Wine of hir fornication. Reuel. 17. 2. Wee doubt not but manie will agree with vs in this vnderstanding: and wee that wil hūnfainedly the saluation of al, and that they would come to the knowledg of the truth, do earnestly desire, that those that are oberwhelmed in this misterie of iniquitie, and vnder the power of this decreabeablenes of vnrighousnes, would but consider, which way it can bee aboied, but that this prophesie is fulfilled, in that great exaltation of the



of the man of sinne in that Romish profession: and if  
they would come but to the Scriptures, and particu-  
lerly vnto this booke of the Revel. they should be for-  
ced either to deny the propheties of this booke to bee  
true, or els they must needs peild that they are full-  
filled in that their profession: for how shall they bee  
able to point vnto the face of the whole earth, any  
one part of this prophesie fulfilled, but it shall be found  
in and from them: For which way should they go a-  
bout to shewe the man of sinne, being the misterie off  
iniquitie (in the deceaibablenes of vnrightrousnes) to  
bee exalted sitting as God, and as in the Temple off  
God, Sitting vpon leaue Kinges: & ten Kinges, giving  
their power therevnto. if these propheties be not fulfil-  
led in that their Romish profession, then is it not nor  
ever was it begun, nor fulfilled in anye false professi-  
on of Christ vpon the earth, which cannot be because we  
see here the apostle to the Thes. saith. The misterie of in-  
iquitie doth already worke. And in that this prophesie  
of Christ also is come to passe, Mat. 24. where he saith:  
Manie wil come in my name saieing: loe here is Christ  
&c. this proves that the abhominatiō of desolatiō is  
set vp already in the high places. The prophesie then  
being fulfilled, it must needs be fulfilled, according to  
the due proportion thereof. in exaltation and power,  
which must of necessitie be in that Romish Church: as  
if they were not altogether blind they might see, by  
lookeing vpon that Church at Rome, which Thapo-  
stle Paul writ vnto: And by compareing that Church  
in Rome, and this Church of Rome together, they shall  
see a straing exaltation of power and pompe, such as  
there is no prophesie of Scripture for to bee in the  
Church of Christ. A spiritual power setting by a  
Pope or Bishopp, by vertue of his Office with a Triple  
Crowne, Kinges and Princes bowing to him,  
and serueing him, and (by vertue off his Office)  
carrieing

carrying a bloody sword, and his hands full of blood: this is part of his outward pompe and power. Also bearing spiritual names of blasphemie, as to bee head of the Church, and Bishop of the vniuersal flock: taking vpon him to haue power to cast soule and bodie to hel, and to send to heauen whome he will: to make spirituall lawes and decrees what he will, and to bind mens Consciences to the obedience thereof.

If t his bee not he that sits as God, shewing himself to bee God. If this bee not the abhommation of desolation set by, where it ought not to bee, where should it be found? Can the earth afford a greater exaltation of the man of sinne then this? and doth it not reach from hel to heauen? what hart would not tremble, to see and heare of such high blasphemie and sinne, against God: If it were not the Lord of hostes that shal iudge these thinges, there could not judgments great enough bee found: but these sinnes of highest pride towards God, and greatest crueltie towards his Sainctes, shall go vp into heauen, and God shall remember al these iniquities, and reward the duple: whereat although the spirit of God, bids the heavens rejoyce, & the holy Apostles, & Prophets, because God hath punished & revenged for their sakes, Revel. 18. 20. Yet who can but with compassionate hartes, lament to see so manie soules perish duple and continually vnder this destruction: For al the soules vpon the earth that exalt, giue power, and submit themselves to this Man of sinne, and so dye, they perish to everlasting destruction, although they do it ignorantlie: A hard doctrine wil this seeme to the most: But the moueth of the Lord hath spoken it: Chapposile in this place of: 2. Thes. 2. proves it without al contradiction, where it is said vers. 10. That the man of sinne his coming is, in all deceayablenes of vnrighteousnes amonge

amonge them that perish : First then here is proved that the misterie of iniquitie prebailes by decea-  
blenes , now men are deceived by being ignozant of  
the deceipt: and they that are thus deceived through  
ignozance, are they that perish, for (saith Chappostle)  
this deceiueablenes is effectual or prebail's amonge  
them that perish, and vers. 12. That all the y might bee  
damned which beleeeve not the truth, but had pleasure  
in vnrighteousnes, speaking of this deceiueablenes of  
vnrightheousnes by the man of sinne . For further  
prooffe thereof take the voice from heaben. Revel. 18.  
4. which saith. Go out of her my people that ye bee  
not partaker of hir sinnes , & that ye receiue not of hir  
plagues. Here is no exception, ignozant, or not igno-  
rant, if they come not furth at the voice of the Lords  
cal, but stil remaine and abide there, they shal surely  
bee partaker of hir plagues : & hir plagues come at  
one day, & they are death & sorrowe, & famine, & bur-  
ning with fire: & in one houre shal she bee made deso-  
late, vers. 8. and 19. Whose soule would not mourne to  
heare of so manie great Princes, & States , and people  
abzoard, and to see Nobilitie , Gentrie , and people at  
home perish, and ready to perish daylie vnder this so  
great and swift destruction, it were to be wis hed, that  
al good and holp meanes were used for their informa-  
tion and instruction he rein, with love and meekenes  
by the sword of the spirit, which sword onelp is to bee  
used to compel mens consciences to submit to the truth  
that is the spirit of the Lords moueth, wherebp he will  
consume the man of sinne.

If by this wee have said we can neither perswade  
them to bee carefull of their owne estates (which is  
fearefull) nor perswade anie other to bee moze careful  
of them, and moze compassionate of their estates , yet  
thus much have wee gained towards the cause in  
hand, that it being proved that the misterie of iniqui-  
tic, and

tie, and the abhominacion of desolation is exalted to the highest in that Romish profession, then wee doubt not but it wilbe proued, that all Nations (acknowledging Christ) haue bene overspzed, and vnder the power of that Romish profession, and so are al these prophecies fulfilled in our eyes, which haue bene produced to proue that there hath bene an vtter desolation of Christes power and authoritie: and the power and authoritie of the man of sinne exalted: and it hath also bene proued, that all that submit themselves to that power of the man of sinne, do. and must perish, except they repent. Therefore according to our first words wee exhort al peoples and nations, and tongues to take heed and beware, least they be vnder the woes of euerlasting destruction prophesied of in this booke of the Revel. and they themselves be not aware thereof.

And seeing it is proued that al peoples, and nations and tongues haue bene vnder it, let them that thinke they are come furth, looke how they are come furth, least they be deceiued: or least coming furth they haue booked back againe, to whome our Saviour Christ saith Luk. 17. 32. Remember Lots wife. Wee doubt not but wee shal haue the ready consent of diuers nations, and peoples, to approue of our understandings, and application of this prophesie, of the exaltation of the man of sinne to bee fulfilled in the Sea of Rome: and wee need to make no question, but therein wee are of one iudgment in the truth: for it is vnpossible that the heart of man should deuise a misterie of iniquitie, or deceaueableness of vnrighousnes aboue it, in that there is in it the hight and power of al pride and cruelty, reigning and ruling ouer mens consciences as God, vnder a most glorious shewe of godlines, where by al Nations haue bene made drunke, with the wine of that Cup of fornication, and where by the whole  
power

of the mistery of iniquity.

15.

powder of Christ (in his lawes, statutes, and ordinances) hath bene ad pe: is abolit: hed utterly: ad in the streets of this great Citie (we meane n: particular place, but the whole misterie of iniquitie, spirituallie called Sodome ad Egypt) hath the corpes of the two witnesses of the Lord (his word and spirit, in the doctrine of the Apostles) yeven dead: For who doth not knowe that they have altogether taken the word of God from the people that they might not have it so much as in their owne language: nei her may they meddle with the spirit of knowledg and vnderstanding of it, but from thence, as they thought (and yet do thinke) good to deliver it vnto them: and that must stand for the Word and spirit of God without tryping. And this may suffice for a plaine and general discouerie of that Babilo, Sodome, & Egypt, (spirituallie so called) and of that Beast with seven heads and ten hornes, and the rather, seeing there are so manie excellent discoueries written thereof.

And I hal we now sit downe as though our danger were past in finding out the first Beast: and so make the prophesie of God. Rev. 13. of no effect, which so plainly sets forth and describes a second beast, off no lesse danger then the first: I hal we so betrap the cause of God, and the soules of thousands and ten thousands of men? God forbid: and wil anie of you that feele a p: probe of al the findings out ad discoueries of the first Beast, not with willingnes consent to the finding out off the second? far be it from you to have so little love to Gods truth, and the saluation of men. Wel, we wil do our endeaours to discouer the second beast, leaueing it to the consciences of whosoever it may most concerne to iudge whether we deale faithfully or no, and we wil fore iudge our selues to deale most weakely. Reuel. 13. Fro the 1. vers. to the 18. It is written, I saw another Beast coming vp out of the earth, which had

two

two hornes like the lambe, but hee spake like the dragon & doth exercise the power of the first Beast, saieing to the that dwel on the earth, that they should make an image of the first Beaste, & causeth as manie as would not worshipp the image of the Beast should bee killed: & made all to receive a marke in their right hand, or in their fore heads, & that no man might buy or sell, save he that hath the marke or the name of the Beast, or the number of his name.

Which way now (in finding out the second Beast) shall we bee able to looke besides that great Hierarchy of Arch-Bishops, and Lord Bishops? are not pou they that pretend (in meeknes and humilitie) the word and power of the Lambe, who saith: Learne of mee that I am meeke & lowly, &c. But exercise the power of the beast, and speake like the dragon: have pou not made and set by the image of the Beast? is not pour pompe and power like his? and hath there not beene much like crueltie used by that power? Doth not the blood of the dead crie? and have not the imprisoned groaned vnder that crueltie? and do not the silenced at home, and the banished abroad daily complaine? may not all these crie. How long Lord, how long, when wilt thou revenge? Are not pour Canons and Constitozies, and all the power that belongeth vnto them, with all the rest of pour Courts, Offices, and Officers are not these parts of the image? are they not like the Beast? wil pou say they are like the lambe, or like his Apostles, it cannot bee that pou should say they are, the feare of the Almighty would astonish pou. And if pou cannot possibly prove that power, that Pompe, that crueltie, those Canons and Courtes with the belongings and belongers therevnto to bee like the lambe. Then let the terror of the Almighty possesse pou, and make pou afraide to vse and possesse all those thinges vnder the pretence of the power of the Lambe. Have pou

you not soules to save? pittie pour selbes ad peris h not  
there is mercie with the Lord if you wil feare him:  
What will it profit you to enioy these thinges for a  
little while(as manie of pour predecessors have done  
before you)even a little while,and then be condemned  
and sal vnder the secrete wrath of God? had you not  
much better,a thousand times better, pea ten thou-  
sand times better, and moze too, be ministers of Christ  
abounding in labors in wearines & painfulness, in wat-  
chings often,in hunger & thirst, in saltings often, in  
cold & in nakednes, that you might say (at your last  
ends)not as Apostles,but as thapostle saith. Wee have  
fought a good feight,& have finished our course:& we  
have kept the faith. Hencefurth is laid vp for vs the  
Crowne off righteousness:But if this bee pour feight  
(as it hath bene the feight of diuers of pour predeces-  
sors) to cause as manie as would not worship the p-  
mage of the beast(your Hyrarchie)shoulde be killed:ad  
to make al both smale and great rich ad pooer, bond  
and free,to receiue a marke in their right hand, oz in  
their forehead,and that no man map buy oz sell; save  
he that hath the marke of the beast,oz the number off  
his name, if this bee pour feight it is evidently the  
feight of the second Beast,and not the feight of Cha-  
postle Paul. And there is no Crowne off righteous-  
nes laid vp for such a feight.

And do you not al these thinges, when you force  
and compel men to submit to pour whole conformitie  
which is the perfect image of the beast: Not to speake  
of pour surplice, and Crosse, and Churchings, and  
Burials, and Coopes, and Chauntinges, and Organs  
in pour Cathedrales, and how manie mo such abho-  
minations wee cannot reckon vp, neither need wee  
seemg so many writings are ful off them: but who-  
soever shal looke vpon them, with an eye of lesse then  
halfe vprightnes shal easily see them to come out off

the bowels of the beast, and to bee the deformed image  
of his vgly shape.

To let al these passe, (the least whercof shalbe talked  
to account in the day of the Lord) wee come to your  
Common Booke, not meddling with euerie perticuler  
of it, but with the most general. By what powre do  
you make praiers, and bind men to them, and ap-  
point the order of them in time and place? Whercoff  
two, you appoint to be read euerie evening without  
alteration, some praiers to bee said after the Curate  
be paid his due, some on the North side the Table,  
some in one place, some in another: Will you see a  
speciall ground of these four abominations, in ap-  
pointing your Priests what to pray, when to pray,  
and where to pray, and what to put on when they  
pray: Because you made so manie Priests, and  
have so manie pet among you, as neither knowe  
what to pray, where, nor when to pray, nor what to  
put on when they pray: in so much as if you did not  
allowe them a sume of made praiers, they had bene,  
and pet would bee, altogether without praiers, and  
this doth the misterie of iniquitie with the deceiver-  
hennes of vnrighteousnes, hide from the simple, and  
from the great and wise, by your made order of  
praiers: For take your Common booke from them,  
and then would the impudent bee as hained off such a  
ministry. Oh that ten of the best and cheifest off a  
thousand of those your Priests might bee debarred  
from your booke, and bee set in a Congregation off  
verie partiall heres of their side, to shewe their best  
abilities for the Office of the ministry. Baals Priests  
were not more discovered (1. King. 18.) Then they  
would bee, for the fault was in their God in that hee  
had no care to heare: But your Priests fault would  
be found in themselves in that they would have no  
one



of the mistery of iniquity.

19

one word to speake to Gods glory, nor to edification. How can you but knowe this as well as you knowe your right hand from your left? How will you answer were this when you come before the righteous iudge? shall you be able to stand in his presence? the Lord give you hearts to repent, otherwise how shall you thinke to escape the seuerce wrath of the Lord. Did the Lord bring evil vpon the house of Jeroboam, & swept it away, as a man sweepe away doing til all bee gone, and did: The doggs ate him of Ieroboams house that died in the Citie, & the foules of the aire ate him that died in the feild. Because hee set by Calbes to worshipp, and make Priests of the meanest of the people, which were not of the sonnes of Levi. 1 King. 14. 10. 11, and 12. 31. And do you thinke to escape with lesse iudgements that set by the image of the Beast; and such a blind Priesthood to support it? For you knowe that it is blind ignorance that supports the misterie of iniquitie: And therefore shall the Lord by the brightnes of his coming abolish it. What shall wee say of your bare-headed and bare-footed white sheet pennance, wherewith (to mocke the Almighty) is iopned a written repentance.

Thus do you device mens prayers; and device mens repentances, and they must pray, and repent as you by your power appoint them. Have you power also to appoint the Lord to accept these prayers and repentances? Or do you not care whether the Lord accept them or no, so that you bee submitted vnto therein, then do you seeke your owne worshipp and not the Lords. Iudge your selves, and let all iudge betwixt the most holp Lambe, and the most polluted Beast, and confesse and testifie, whether these things bee of the Lambe, or off the image of the Beast.

The like off these things are without our numbring, and there would bee no end made iff wee should fol- lowe them. But wee wil drawe to an end, hope- ing that they that see these, wil see al.

Yet let vs speake some thinge of pour excommunica- tio by the power whereof are cast out those that most seeke to serue God in sinceritie, and if the most wic- ked fall vnder it, they may bee remitted (submitting to the power) by paying large fees, especially iff they bee rich, and simple or meane off degree. And whosoever withstands the power off this, fortie dayes, then vpon a writt off signification hee is to bee cast into prison, without bale, or mapnprise. Is this learned off the Lambe or off anie off his Apostles? Wee read that Thapostles suffered such violences and tiranies, but the word off God teacheth not the Disciples off Christ anie such administrations, and this is not the meekenes off the Lambe, but the pimage off the cruel power off the Beast.

The power off this excommunication is off another especial vse off profit, in that by the power thereof are brought in al duties, Tithes and Court fees. What horrible prophanation off the holy ordinance off Christ is this, to make it an instrument to compell men to bring in exacted fees and duties, and tithes. Wee read 1. Cor. 16. That Paul appointed in the Churches gatherings for the Saints, and 1. Tim. 5. giueing direction for the releife off widowes, hee also giues a speciall charge for prohibiting for the Elders and especially for those that labor most. The Elders saith Thapostle: that lead, go before, or rule well let them bee had in double honor, especially they that labor in the word & doctrine. First here is shewed the power wherby they must lead, go before, or rule, that is by the word and doctrine. Thapostle probes by two reasons from the scriptures, that such Elders are worthy off double honoz, because the Scriptures say:

1. Thou shalt not moufell the mouth off the Oxe that treadeth out the corne. 2. The laborer is wort hy of his wages. And here is shewed what the apostle meanes by honoꝝ, that is maintenance: But al this is from a voluntarie liberal distribution as is shewed. 2. Cor. 9. 13. How unlike is this to your ruling power, and to your duble honoꝝ and maintenance, there is no imprisoning by power, noꝝ excommunication for see, tithes and duties. Wee confesse our Lord, the King may giue you what his pleasure is, but it were to be wished, that al those goodly Pallaces and possessions with al the prebilities and prerogatiues belonging to them, were preserved for the maintenance of the Kings State and dignity, and they were much more besitting for the King and his posteritie / to support them in their due pompe and Royalty, then to support the pride and pompe of such as pretend to be ministers of the Gospel. The apostle Paule was better worthy off duble maintenance then you, and al the Preists in al your Provinces and diocess, ad yet he labored with his hands, although he had the care of moꝝ and more worthy churces the are now by the earth, that would willingly haue administred vnto him, but he would make the Gospel free. Oh that we might liue to see al them that preach the gospel (if they stand in need) to liue off the gospel, that is of the free liberalitie off the Sainers: those Pastors would not debaurre the flock, but feed it. And wee pray that the Lord would put in to the hart of the King, to take into his owne hands al those possessions, and tithes, wherewith those debauring shepherds (that destr oy the flock) feed themselves: That day shall be the most happiest day to the whole Land, that ever was since it was a Land, and that in these 4. things. First it would obertrowe that high pride and crueltie off the image of the beast and misterie of iniquitie. Secondly it would make a

map for the aduancement of the Kingdome of Iesus Christ in the sincere and humble profession thereof. Thirdly it would in-rich the Crowne and fill the Kings coffers vppheaped, with such a perely reuenue as no peace nor war should euer be able to make the half empty, and all this map be done by a holy, good, just and lawfull meanes. Fourthly it would in-rich the whole land aboue measure, and that in disburdening the land, of all those Courtes with all the suites, adseruites, that belonge vnto them, the taxations, fees and penalties whereof are without number. And the King would stand no need of taxes and subsidies, although we would not wish the Kings people to wish drawe the shewing off their lopale love to our Lord and King in those things.

Oh what a full and ready consent would there bee in the kings people to these things, how profitable would it be vnto them: the Lord perswade his hart to it, seing it would be for Gods glory, his owne benefit, and the so great good of his whole land: and it would be the greatest and cheifest benifit of all to them, to whome it may seeme the greatest losse: for they should be disburdened of those things, which although they be pleasant for a season, yet they wilbe most bitter in the day of account, which will come let them be sure, and it would make them liue moderatelly of that they haue, and vse good and honest endeavors to support themselves, and there would be true comfort in such gaine. Lastly to make it appeare plainly enough, that this Hierarchy of ArchBishops and LordBishops is the image of the Beast, let all behold the names off blasphemie which it beares, and they are these, so farre as wee knowe the number of them.

*Arch-Bishops.**Primates.**Metropolitanes.**Lords Spirituall.**Reverend Fathers**Lords Grace.*

What names of blasphemy are here? they are the titles and names of our God, and of our Christ. What words of detestation were sufficient to bee uttered against such blasphemous abomination? who is able to keepe silence? If men (professing Christ) wil not speake, the stones shal speake, rather then the lord wil be without witness. Shal men be afraid to speake for feare of losse of goods, of Lands, or for feare of imprisonment, banishment, or death? No, no, let them take all, life and all. Let them shed blood until they haue enough: and let the servants of God reioyce in the saying of the Angel of the waters, Revel. 16. 5. 6. Lord thou art iust, which art, & which wast, & which shal bee because thou hast judged these things, for they shedd the blood of the Saints & Prophets, And therefore hast thou given them blood to drinke, for they are worthy. This hath the Lord fulfilled vpon all those that are dead, and haue not repented of this abomination, and this wil the Lord fulfill vpon all that are alibe, if they repent not. Is it not sufficient to dispoyle ad rob Christ of al his power, but you wil also take frō him the rules of honor due vnto his name? To passe by your deriued Grecian names, which were (to speake the truth) are not able to our owne satisfaction to declare the interpretation of: ad that no way lesseneth the iniquitie of them, but rather shewes it more, that you

I should get you names of such hidden blasphemy, that simple men cannot vnderstand without an interpreter: ) let vs speake with fearefulness of that name, which you might all tremble to heare off: and that is Lords spiritual. The verie attribute of the God of all spirits, for he onely is the Lord spiritual and the spiritual Lord. And geve vs leaue to shew you how you are hedged in, that all subtile sophistry shal not helpe you out. Beare you not this title by reason off your spiritual power and auctoritie? and do you not by this your spiritual power and auctoritie make spiritual Canons and decrees: and are not all your Courts spiritual Courts: and do you not require spiritual obedience in all these things: is not your title and power a differing title and power from all other Lords: see how the stile doth hedge you in, which goes thus. All the Lords Spiritual, & Temporal. So that you cannot say, you are spiritual Lords, because of your profession, for you will not deny but the temporal Lords are spiritual Lords in profession as wel as you: Therefore must it needs bee that you are spiritual Lords because off your spiritual power, and spiritual power is ober the spirits off men: so then as Temporal Lords have power ober mens bodies, so must spiritual lords have power ober mens spirits, but there is onely one spiritual Lord, which is the Father of spirits: and therefore whosoever taketh this title and this power vpon themselves, they take vpon them the name, title, and power of God: and this is the man of sinne that sits as God, shewing himselfe to bee God, which herein the second Beast doth according to, or in the image of the first.

Do you thinke that God hath forgotten to bee iust: and are his judgments gone for ever? Can you see and condemne in your words and writings, the exaltation off the man of sinne in the Romish profession: and

of the mystery of iniquity.

25

and can you not see and condemne it in your owne?  
to such saith thapostle Paul Rom. 2.3. O thou man  
that condemnest the that do such thinges, & dost the same,  
thinkest thou that thou shalt escape the iudgment of God

And for that duble degree of Reverend-fatherhood  
which you take to your selves, some of you being most  
Reverend, and some Right Reverend Fathers, how  
might wee find out vnder what condition you beare  
this name: It is plaine that you beare not  
that name because you have begotten all that peo-  
ple in Christ, for most commonly you are their Reverend  
Fathers in God, before they ever heard your voices:  
then must it needs bee in you a name by inspiration,  
seeing it is not by operation or worke. So are you in-  
spired with a Reverend Fatherhood vpon the instant  
time of your entrance before you have wrought aise  
worke amonge that people. When you shall meet  
Christ in his coming, what will you answer him  
for the breach of his strait commaundement herein,  
where he saith, Cal no man your Father vpon the earth,  
for there is but one, your Father which is in Heaven:  
Are you not exalted aboue your brethren by this name:  
then you are they of whome Christ speaks of in this  
place, and whome he wil bring f<sup>r</sup> low. Mat. 23.9. 10.  
11. For thus takeing vpon you the name of God, and  
exalting your selves aboue the brethren. And if you  
have not sold your selves to worke wickednes (which  
God forbid) and if you thinke it robbery to make your  
selves equall with God, let your hearts tremble, and  
your hands shake to subscribe to such names of blas-  
phemie: and let your eares tingle when you heare the  
bittered and red in your presence: and observe but  
what magnificency is vpon you when you sit vpon  
your high places, and heare your selves thus intituled,  
and remember that hee sitts ober you that will tread  
you vnder foote, for thus robbing him of his honor

iff by repentance, You make no pour peace with him.

Now for the next name of blasphemy (that is within our capacitie to speake of) it is the title of Lords Grace, and this is pour hous hold title, we meane it is a title that may not bee omitted in al ordinarie occasions: doth not this attribute belong onely to the lord off grace? ad wil you have this prerogative with him; Now although this title be bled (in what sence wee knowe not) in the stiles off some civill Magistrates, wherewith wee meddle not, yet wee knowe all pour titles off degree, you beare by a spiritual prerogative, and therein consists the misterie of iniquitie, and there fore are al pour names of honor ad prerogative (where by you challenge superiortie) names of blasphemy, ad directly against the expresse comaundment of Christ, who by his comaundment (that were worthy to be obeyed) charged his Disciples, that they should in no wise seeke superiortie in his Kingdome, nei her in name nor power.

The Lords off the Gentiles beare rule one over an other, & are called gracious Lords, or beare names off honor, but it shall not be so among you, he that wil bee greatest shalbe least in my Kingdome, that is he that wilbe exalted in name or power by being a Disciple of my Kingdome, he shalbe the least. Luk. 22.25.26.

But the words of our Saviour Christ are not at regarded herein, the man of sinne will have a Kingdome where there shalbe mightie power and authority one over anothers conscience, appointing and compelling men, how they shal worship their God, and to imprison, to banish, and to cause to dye them that resist: and the man of sinne wil have in his kingdome names of most high honor, yea even the names, titles and attributes off God, and thus doth he sit as God both in name, title, and power. And this prophesie is  
now



now fulfilled, as he that hath an eye may see and hee that hath an eare may heare : For let anie man but heare the prophesie of this booke of the Rebel. and he may see it fulfilled in the first and second Beast as evidently as if Christ should send one from the dead and declare it unto him, and say this is the first Beast, and this is the second : and they that wil not beleve him in his word, neither would they beleve him if hee should send one from the dead. Luk. 16. 31. And now al that do agree with vs in iudgment concerning the first Beast, that it is plainly to be seene in that Romish profession, and that it is impossible that the man of sinne should be exalted in a higher measure of exaltation, wee call you all forth, for witnesses before God and Men, whether it be not as plainly to be seene, that the second Beast that hath the two hornes like the Lambe, pretending, or making shewe of the word and power of the Lambe in humbleness and meekenes, but speaking like the dragon, and exercising the power of the first beast : And making the ymage of the first Beast. Wee call you all to witness whether the second Beast be not as plainly to be seene in the Hierarchy of ArchBishops and Bishops : and whether it be possible that there should be made so like an image of the first Beast as is in this Hierarchy in al titles and names of blasphemy, in al Pompe, and in al power throughout, beginning at their Book-worship, with all the conformity belonging to it, and so going through all their Officers, and Officers, Courts, Canons and decrees, if al these be not the image of the first Beast, conceived in his bowels, and brought out off his bosome, let Heavens and Earth witness, and let all the men upon Earth denie if they can, and shewe anie other ymage of the first Beast. And therefore all you whome this may most concerne

may most concerne, either denie this prophesie of God, and wipe it out (which if you doe, God wil damp you, and wipe you out of the booke of life) or els confesse it, to bee fulfilled in and among you; and give glory to God, and cast away your abominations, and take heed off hardnes & harts that cannot repent, which heape vp as a treasure vnto themselves wrath against the day of wrath. Oh why should you for the pleasure of unrighteousnes (for a verie few daies, litte doe you knowe how few) breckly destroy your owne soules and perijsh, and destroy the soules of al that submit vnto you in the least of these things except they repent.

And if you wil per instifie your selues in these things and make shewe of your selues to bee the seruants off the Lambe, and not the seruants of the Beast, then stand furth and defend your Kingdome and cause, with the spiritual sword of the Lambe, which is the word of God, and conuince your gain-sayers, and stop their mouthes therewith, and so shal you approue your selues Bisshops in deed. And if you can proue by Gods word, that wee ought to say prayers, as you commaund vs, wee wil both sing and say, as you bid vs: and if you can proue your names of blasphemy, and titles of degree, your Pomp: and al your cruell spiritual poulwer, good, by that warrant, we wil peild it you al, and not diminish you of the least tittle thereof. What need you feare to bring it to trial? You haue learning enough, you haue partakers enow, if you had but half a good cause: which battle if you will feight, we say vnto you as Michaiah said vnto Ahab, when he would go vp to Ramoth Gilead: Take it in hand go by and prosper: But wee wil tel you also with the same Prophet, that if you stand in this cause The Lord hath determynd evil against you, 2. Chro. 18. 16. 22.

But in al this let vs perswade you in feare to God  
But

1. **Ar.** Come to men to cast away all these courses, wee  
 I ha now mention. Do not, when a pooze soule by  
 violence it brought before you, to speake his conscience  
 in the profession of his Religion to his God, do not  
 first impose the, Oath Ex Officio. Oh most wicked  
 course: and if hee wil not pende to that, then imprison  
 him close. Oh horrible seueritie: if he wil not bee for-  
 ced by imprisonment, then examine him vpon diuers  
 articles without oath, to see if he may bee intrapped  
 anie way. O greivous impietic: and if anie peece of ad-  
 vantage (either in word or writing, or by witnes) can  
 bee gotten, turne the Magistrats sword vpon him and  
 take his life, Oh bloody crueltie: if no aduantage can be  
 found, get him banished out of his natural countrie,  
 and from his Fathers house; let him liue or sterbe, it  
 matters not. Oh vnnatural compassionates with-  
 out pittie. Let these courses bee far from you: For  
 there is no shewe off grace, Religion, nor humanitie in  
 these courses, this is to lye in wait for blood; & to lay  
 snares secretly to take the simple to slay him. And to  
 conclude this point in hand, let it bee truly obserued,  
 whether those that are off the Romish profession (ser-  
 uants of the first beast, coming in question before this  
 Synarche) have not found much more fauour, then  
 those that have stood most for reformation: and hath  
 there not bene gnawing of teeth, and gnawing off  
 tongues, with al extreame perversnes and contempt  
 against the one, when there hath bene good, mild, and  
 reben carriage towards the other? Which good car-  
 riage towards them, wee disapprove not, nor enuie  
 not, but could wish, that the wholesome word of doc-  
 trine withall the cords off love were applied and vsed  
 vnto them, for their information and drawing them  
 from their blind errors: But wee mention it  
 to this end, to shew, what brightness there can bee to  
 God or the King in this: For first: it is not possible  
 but

but this whole Synarchie wil confesse, that those which  
seeke reformation, have much more light of truth, and  
gifts of knowledg, for the building up of a people un-  
to God then the other: and that the first, and they are  
all of one iudgment, concerning the doctrines of the  
Scriptures in the fundamental points of Religion:  
(as they speake) and yet there is no comparison be-  
twixt their patient enduring them of the Romish pro-  
fession, and there impatient not enduring of the other: is  
this bypocrisie to God? Secondly touching the  
King and State, the Childre in the strects, knowe the  
treachery and infidelitie that hath bene found in tra-  
versers of the one profession: and they themselves knowe  
the ever untouched fidelitie of the other: what byp-  
ocrisie is this to the King and State: the evident  
reason of this may appeare unto the wise, and  
may not this appeare to be it? That the Ro-  
mish profession is but cheifly an enemy to the King-  
dome of Christ, and burd augerous in some of them  
to the Kingdome of the King, approving of ArchBis-  
hops, and LordBishops, and could wish they were  
Caroynels: But those of alsorts, that seeke reforma-  
tion, are most cheifest enemies to the Kingdome of  
ArchBishops and LordBishops, and would have  
them humble and faithfull Pastors to feed the flock,  
and therefore in no wise are to bee suffered how true  
soever they be to God, and their King. And doth  
not all this shewe the affinite and nearnes betwixt  
the first and second Beast?

But least anie should stumble at this part of the  
prophesie, Revel. 13. vers. 12. Where it is poken, that  
the second Beast carleth the Earth, and them that  
dwel therein to worshipping the first Beast, and therefore  
the Romish Beast being the first, this Synarchie can-  
not bee the second, in that it doth not cause men to  
worshipping the Pope of Rome: Wee pray it may be ob-  
served.

ferbed hold that it is shewed 2. Thes. 2. 7. 9. 10. That the mystery of iniquitie is a working power of satan which working power (according to the degrees there of) is set forth vnto vs in the booke of the Reuel. after diuers manners, and described vnto vs in diuers shapes or similitudes, and named vnto vs after diuers names and in the height of the exaltation thereof, this power is set forth and described vnto vs, vnder the two names and similitudes of the first, and second Beast, both which exercising one power, (though in diuers likenesses) do bring al, both small and great, vnder the subjection of that one power, both their harts being set to do mischief, & talking of deceit at one table Dan. 11. 27. And so doth the second beast, cause al to worship the first, in that it is al one power building vp one kingdome. And the Popes person is not the mystery of iniquitie, for then, (when the Pope were dead) the mystery of iniquitie, and the Beast were dead, vntill another Pope were set vp: and if the Popes person were the man off sinne, then the Lord (by the spirit off his moueth) should abolish and consume the Popes person, but there is no such prophesie of scripture. And then I should the propheties of the fall off Babylon be vnderstood off the overthrowe and consuming of the earthen or stone wals, and timber houses off a Citie: But this were too carnal an vnderstanding, to conceive that the spirit off Gods mouth (which) shall consume the man off sinne, spoken off 2. Thes. 2. and I shall shake in sunder the Citie, which spiritually is called Sodom & Egypt. It were too carnal to vnderstand this to be of earthly houses and Cities, and fleshy persons, they are not the matter and substance, that I shall abolish by the brightness of this his coming, here spoken off, as we doubt not but will easily appeare to the wise though some haue bene, and are, much mistaken therein.

And

And that we may come to the true understanding of this part of the prophesie: Chap. 13. vers. 13. And he did great wonders (speaking of the second Beast) so that he made fire come downe from heaven in the sight off men. And to see how it is fulfilled in the second Beast, wee must remember (as we have formerly said) that this is a spiritual prophesie of a spirituall misterie of iniquitie, which none may deny; and then doth it appeare that these wonders wrought (by makinge fire come downe from heaven) are being spiritual wonders, and the fire is a false spiritual fire: The which (even as the true spiritual fire, which is the holy Ghost,) doth truly worke wonderful powerfull, by the harts and affections of them that beleve the truth; even so this false fire (which is the spirit and power off Satan) doth worke effectually upon the harts and affections off those that receive not the love off the truth and that after a wonderful manner off deceitfulness off unrighteousnes: so that men are strongly perswaded and beleve, that it is the true fire from heaven, even the spirit off God. And this fire hath the honour off Archbishops and Lord-Bishops made come downe from heaven, especially in their former times when men had their word and power, with their prayer booke, and al their Cathedral abominations in such admiration: and with such zeale were affected unto them: and as yet some are to this day, zealously perswaded off the holines and goodly order off these things, al which (in the Beast that hath two hornes like the Lambe) made such a glorious shewe being compared to the former thinges, as men were ravished in their spirits, and thought (and yet some fewe do thinke) that their harts and affections were kindled with fire from heave. By this false fire (which is by an effectual working power in al deceitfulness off unrighteousnes) even hereby hath, and doth the first

first, and second Beast worke all their signes and  
 ling wonders: and whilst men (through great  
 ignorance) haue, and do looke for some straing  
 seights from heauen, to knowe the two Beasts by,  
 their harts haue bene, & are with the pleasures of  
 brighteousnes stolne away. This can all (that are  
 of anie vnderstanding) who now remaine vnder  
 the power of the second Beast, easily discern. how  
 by a wonderful fierp blind zeale, all these that are  
 vnder the power of the first Beast are misledd: but  
 they cannot discern their owne estates, which are  
 one and the same vnder the second Beast, who is  
 more deceivable, because of his two hornes like  
 the lambe, and therefore men had need more care-  
 fully to looke vnto themselves, least they be still decei-  
 ved, except men wil rest in security and perish to  
 destruction, which all must do, that obey the power,  
 either of the first or second Beast, as is withal eui-  
 dent plainnes shewed Revel. 14. 9. 10. 11. where it is  
 written. If anie man worship the Beast and his image,  
 and receive his marke in his fore-head or in his hand, and  
 whosoever receiveth the print of his name, he shall  
 drinke (saith the spirit of the lord) of the wine of the  
 wrath of God, which is powred into the cup of his wrath,  
 and shalbe tormented with fire & brimstone, & they  
 shall have no rest day nor night.

What will prevaile with men, if neither the fore  
 warning propheties, nor threatening iudgments of  
 the lord, will move them, to consider and flee the  
 fierce vengeance that is already come: Doth our  
 Saviour Christ tell that the abomination of deso-  
 lation shalbe set by in the holp places? and doth  
 Chappostle Paule shew that the man of sinne, ex-  
 alts himselfe and sits as God in the Temple of  
 God? and doth the prophetie of the Revel. so duely  
 set downe and declare the manner of the workeing

of the misterie of iniquitie according to the seuerall degree thereof, until it come to that height of exaltation before spoken of by Christ, & by Th-apostle in the similitude of the first and second Beast, who beares the names of blasphemy, in takinge vpon them the names and attributes of God, as is before shewed, causing all that dwell vpon the earth, to worship the Beast and his image, and so sits as God, in the high places, and in the Temple of God, which is in the hearts of men 1. Cor. 3. 16. and 2. Cor. 6. 12. and do wee see all these things fulfilled before our eyes, and will not he that readeth consider? And doth our Saviour Christ shewe the greatest iudgments of the lord to be vpon men in those days, in so much as no flesh shall be saved, and except those days should be shortened no flesh should euer be saved, & doth the Appostle Paul shew, that because men will not receiue the love of the truth, the lord shall send them strange delusions that they should beleue lies, that all might be damned which beleue not the truth, but have pleasure in vnrightheousnes? And doth the spirit of God, in the Reuel. by Iohn say, that all who worship the Beast, & beare the least marke of the Beast and his image, shall drinke euen of the meere wine of Gods wrath out of the cup of his wrath? And wil not all this moue the hardened hearts of men to looke about and carefully to search out the prophecies of scripture concerning these things, & compare them with these times, and seeke and find out, how they are fulfilled, which (through the grace of God) every faithfull hart, seeking, shall now easily discern, seeing the first Angell Reuel. 16. hath powdered out his viall, so that now some & greivous sores do appeare vpon the men which have the marke of the Beast and vpon them that worship his image:



image? (Glorie and honor, and praise be giben to our God) the fifth Angell hath also powred out his biall vpon the throne of the Beast, and his Kingdome doth already wax darke. who doth not see this, that lookes but with anie seeing eye after religion? Doth not now (more then euer) the noysome vntuities of manny grosse absurdities appeare in the bewitched vnderstanding of those men, that beare the marke, and worship the Beast and his image? and is not the palpable darkness of blind ignorance openly discovered vpon the throne of the Beast? And doth not the bewitch of his image fade? Is not the baptizing by midwives quite vanished? And doth not Bishoping of pong and old much decay? Doth not the vnclear reading of Animations and homilies growe to forgetfulness? and are not prophane perambulations well layd aside? and do not holy euenings and days, and ember weekes almost passe out of mynd? and is not the booke it selfe become much out of vse? hath not whole conseruancie receiued a blowe? and will not anie halting subscription serue the turne? Oh that the spirituall Lords of this spirituall Kingdome could see that the smoake of the burning thereof is already deeply begun and doth highly ascend, that they themselves might helpe to heape coales vpon the throne thereof, and flee from the burning therewith.

Let them not soze cast to preserve it, nor seeke to deliuer it out of the hand of the Almighty, they may more easily pull the pray out of the Lyons mouth, or dravve out Ierathan with an hooke, then prevent the mightie one that hath iudged these things. Revel. 18. vwho is clothed with a garment dyed in blood, and his name is called The word of God. And vwho hath vpon his garment,

and vpon his thigh a name written. The King of Kinges  
and Lord of Lords. Reuel. 19. 12. 16.

Thus haue wee ( according as wee foretold of  
our selues ) set downe these thinges with great in-  
ability , but yet with all fidelitie according to our  
consciencess in the best measure of vnderstanding  
concerning the second Beast , who hath caused to  
make the image of the first. And wee desire the  
Godly wise that seeke saluation by the Lambe, that  
they will compare the Beast which wee all agree to  
be the Romish Hierarchy and his image (which how  
can it be imagined , but the Hierarchy of Arch.  
Bishops and lord B. must needs be ) compare  
them together in their spirituall Pomp, spirituall  
names of blasphemy, spirituall power, and Cruel-  
ty, and cast but a partly indifferent eye vpon their  
administrations in their Offices, Officers Courts,  
Canons, and decrees, and then let the word and spi-  
rit of God direct the to iudge righteously of the Beast  
and his image ; to knowe them that thou mayst  
not submit to the spirituall power of the Beast  
and his image, neither receiue his marke in thy  
forehead nor in thine hand , or the least print of his  
name, for if thou dost, thy portion is to drinke  
of the Cup and vvine of Gods wrath, and to be  
tormented with fire and brimstone before the  
holy Angells and in the sight of the Lambe.

The word of the lord hath spo-  
ken it, and his word  
is true and not  
lying.

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But

**B**ut shall wee now thinke wee have fully dis-  
charged our selves to God and men in spea-  
king generally vnto all, and shall wee not in humili-  
tity, perticularly call vpon those serbantes of the lord,  
of whome he hath especially prophesied, that they  
shall hate the whore and make hir desolate and naked, &  
shall eate hir flesh and burne hir with fire: & this shall be  
done (saith the lord) by the kings of the earth. *Re-  
uel. 17. 16.* of whome wee could be content not once  
to speake for feare of offending, but therein is in-  
firmity in vs, and no faithfulness to God, nor them.  
The wise king, (that knew right well the power  
and aucthoritie of a king) aduisedly not to stand in  
an euill thing before the king for he will do what soeuer  
pleaseth him *Eccle. 8. 3.* But in a good cause, why  
should wee feare to stand before kings, seeing their  
thrones are establisshed by justice *Pro. 16. 12.* Our cause  
then being good, for it is the cause of God, as all  
shall confesse. Thus much is it, that wee do in  
all reuerend humilitie beseech of all kings & Prin-  
ces, that they will performe this serbice vnto the  
lord according to this prophesie prophesied of the,  
in the performance whercof the lord requires their  
serbet zeale, which they ought to shew by their per-  
fect hatred & detestation of the whore: by which zea-  
lous hate they are to be provoked to make hir deso-  
late & naked, & to eate hir flesh & burne hir with fire: &  
after this manner & with these great & serbet affec-  
tions shall these kings that obey the lord in this  
worke serbe him. In all this wee beseech that  
wee may not be vnderstood as though wee meane,  
that kings should do this by their tempo-  
rall sword of iustice, no, nothing less: the  
lord requires no such meanes in this busines,  
for he hath testified by Prophesie, as we  
have formerly shewd, 2. *Thes. .2.*

D ;

that

that he will abolish & consume the man of sinne, the mystery of iniquity, which is this Beast, and whore, and citie, by the spirit of his mouth, & by the brightnes of his coming: and therefore this prophesie may not be vnderstood, that Kings ought to do this by their temporall power, but by the word and spirit of the lord in their testimony. withall holy zeale, and this cannot be done except they first take all their power and authoritie from the Beast. for no man can serue two Masters, but he shall please the one, and displease the other: Kings cannot serue the lambe and the Beast, but they must needs hate the one and love the other, and this is most plainly set downe in this Prophesie. Revel. 17. for in the 13. and 17. vers. it is said of Kings, that they shall have all one mynd, & be of one consent with the Beast, & shall give their power & authority vnto the Beast, & shall feight with the lambe vntill the words of God be fulfilled. And in the 16. vers. They shall hate the whore & make hir desolate, for God hath put in their harts to fulfill his decree. Thus wee see these Kings prophesied of by the spirit of the lord, to do this great worke of God. when they shall take it in hand, they shall not haue betwixt two opinions, they shall not be, neither hote nor cold, but they shall be most zealous for the glory of God. and shall no longer retayne anie friendship with the Beast (alwaies our meaning is spiritually): now when those Kings and Princes that will in this seruice obey the most high God, and aduance his glory, that hath so greatly aduanced them to high honor and dignity, let them take all their power and authority from the Beast, and with detest all the affections of their harts and soules, and turne them to hatred and to an utter abhorring of the Beast and whore, and so shall they make it manifest vnto all the world, that they are true lovers of the lambe, and

and perfect haters of the Beast: and that they, are they in whome this prophesie is fulfilled. Oh, that Kings and Princes would strive to go one before an other in giving honor to God herein.

And amongst all the rest of the great and mighty Kings and Princes of the earth, levites, nature, and grace doth bind us, with desires of exceeding dutifull and reverend affections, to wish and desire that our lord and k. might be with the foremost in this great and acceptable service of the King of Kings, and lord of lords, which were a worthy service, most well becomming our lord the King for whome the King of heaven hath done so great things: and if our lord the King will do this service for his God, then must he not by his power, support the Beast nor his image, which are one and the same power. And seeing our lord the King hath scene the deepe iniquity of the peremptory ruling Presbiterie, let him much more see the high iniquity, of the proud, ambitious, cruel, ruling Prelacie, which is a powee set by in the place of God, bearing the names of high blasphemy. Oh let it be far from our lord the k., to give his powee which God hath given him to punish evill doers, and to reward them that do well, 1. Pet. 2. 14. Let it be far from our lord the King, to give this powee to the Beast or his image, for that advanceth the mystery of iniquity, and scattereth downe the mystery of godlines. God hath not communicated his owne powee to Kings and Princes for this end.

And seeing wee have begun to speake to our lord the King, let us declare what power and authority God hath given to him, whereunto his subjects ought of conscience to obey.

Our lord the King hath powee to take our lives & our dangers to do all his services of warre, and

of peace, pea all his seruaile service what soeuer, and he hath power to take our lands & our goods of what sort or kind soeuer, or the tenth thereof to vse at his will : and he hath power to take our men seruants, and maid seruants, and the cheife of our yong men, and Cattle, and put them to his worke : and wee are to be his seruants 1. Sam. 8. 11. 18. in all these things our lord the King is to be submitted vnto, and obeyed.

Also he hath power to make all manner Coner-  
noys lawes and ordinances of man 1. Pet. 2. 13. 14. Thus doth God giue our lord the King power to demaund and take what he will of his subjects, & it is to be yielded him : and to commaund what ordinance of man he will, and wee are to obey it. And in all these things wee acknowledge before God & men wee ought to be subiect, not for feare onely, but also for conscience sake. Rom. 13. 5. Wee meddle not with anie conditions or contracts, made betwixt the King and his people, whereby our lord the King (in fauour) may, or doth abridg himselfe of his prerogative, and so make himselfe subiect to his owne covenants or conditions, which our lord the King ought to keepe though it be to his disadvantage, if they be not meere vnlawfull : but wee speake onely of that power, which God hath giuen to the King, all which our lord the King ought to vse lawfully, but if he should do otherwise (which God forbid) he is in these things to be submitted vnto Eccl. 8. 3. 4. and 1. Pet. 2. 18. 24. & who soeuer resisteth, resisteth the ordinance of God & shall receive to them selues condemnation Rom. 13. 2. Thus hath God giuen our lord the King, all worldly power, which extendeth to all the goods and bodies of his seruants. And both our lord the King require anie more ? wee knowe he doth not : then let not  
our

our lord the King now be angry that wee his ser-  
 vants speake the second tyme vnto him. Doth  
 not the King knowe that the God, or Gods, and  
 lord of Lords, hath vnder him made our lord the  
 King an earthly King, and given him all earthly  
 power: and that he hath reserved to himselfe a hea-  
 venly kingdome, a kingdome that is not of this world  
 Joh. 18. 36. 37. neither are the subiects of his king-  
 dome of this world, Joh. 17. 14. and yet this  
 King was in this world and his subiects are in the  
 world. Vers. 12.: & that with this kingdome, our  
 lord the King hath nothinge to do, (by his kingly  
 power) but as a subiect himselfe: and that Christ  
 is King alone, onely high Priest and cheife Bi-  
 shop: and there is no King, no Primate, Metro-  
 politane, Arch Bishop, lord spirituall, but Christ  
 onely, nor may be, either in name or power to  
 exercise authoritie one ower another Luk. 22. 25. 26.  
 Mat. 23. 11. 12. And will our lord the King not  
 withstanding all that Christ hath done for him, in  
 giving him such a kingdome, with such great dig-  
 nity and power therein, will the King not withstan-  
 ding, enter vpon Christs kingdome, and appoint  
 (or by his power suffer to be appointed) Lawes,  
 Wordes, Law makers ower or in this kingdome  
 of Christ, who, (wee may be bold to say with war-  
 rant if he were vpon earth in the fleshy, he would be  
 subiect to our lord the King in his earthly kingdo-  
 me, for so was he to Cesar Mat. 17. he paid him tri-  
 bute, and he comaunded to give vnto Cesar, thinges  
 that were Cesars. Yea he would not meddle with  
 anie thing that belonged to the King, not so much  
 as to comaund the two beeryen to deuide the inhe-  
 ritage: nor to iudge the woman taken in adultery. far  
 be it the from the hart of our lord the King, to give

his earthly power to anie to rule as lords ober the Kingdome and heritage of Christ, which he hath reserbed to himself, to rule and governe onely by his word and spirit, where no earthly power may be admitted, in that it is no earthly kingdome.

Behold now wee have begun to speake vnto our lord the King, and wee are but dust and ashes, and our lord the King is but dust and ashes aswell as wee, therefore let not our lord the King be angry that his servants speake the third time vnto him, wee knowe our lord the King may do what soever pleaseth him, and who shall say vnto him, what dost thou? Eccles. 8. 3. 4. Yet though he should kill vs wee will speake the truth to him. It is the Kings honor to search out a thinge. Prov. 25. 1. And wee knowe the King is a wise man and a man of vnderstanding: thus then wee speake vnto him. Will the King challeng to himselfe to sitt vpon the throne of Dabid, and to iudge Israell? wee (the Kings servants) meane, will the K. have the same power now ober the church & house of God, that the Kings of Israell had vnder the law? who sitt vpon Dabids throne, will and ought the King to make a covenant and cause all to stand to it? and must all stand to it? and will & ought the King to compell all that are found in his dominions to serbe the lord as the King commaunds? 2. Chro. 34. 32. 33. and will and ought the King to slay all that come not to the passover? Num. 9. 13. If our lord the King have this power the he ought duly to execute it, and then he sitts vpon Dabids throne: and then the King of Spaine hath the like power to compell all in his dominions to serbe God as he commaunds, & so every King sitts vpon Dabids throne, and all Kings are herein to be obeyed: for will not our lord the King that is a man of vnderstanding, peld, that Quene Marie the Kings

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Kings noble predecessoz had the same power and aucthority by hir sword of iustice over hir subiects, that our lord the King hath, and that hir subiects were bound to obey hir in all things, and submit to his sword of iustice, as well as our lord the Kings subiects are to obey him, and submit to his sword of iustice: for all earthly Kings, have but one manner of power and sword. Rom. 13. Chap. If our lord the King by his deserving iudgment see this, then our lord the King will easily see that as Queene Mary by hir sword of Justice had no power over hir subiects consciences (for then had she power to make them all Papists, and all that resisted hir therein suffered unjustly as evil doers) neither hath our lord the King by that sword of iustice power over his subiects consciences: for all earthly powers are one and the same in their severall dominions. And if our lord the King will have anie other power it must be a spirituall power, and this that must be with an other sword, even a spirituall sword, for an earthly sword is ordeined of God onely for an earthly power: and a spirituall sword for a spirituall power: and Offences against the earthly power must be punished with the earthly sword, and offences against the spirituall power with the spirituall sword, and with this sword / the King of Kings make our lord the King mighty through him / to cast downe holds, casting downe the ymaginations, & every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2. Cor. 10. 4. 5. Who is the fruit of Davids loynes, concerning the flesh, and onely, sits vpon Davids throne for ever. Act. 230. Luke. 1. 32. 33. & Esa. 9. 7. And vpon his kingdome to order it, & to stablish it with iudgment & with iustice. The rod of whose power is sent out of Syon; who is ruler in the midst of his enemies,

whose people shall come willingly. **Psal. 110. 2. 3.** and requires not anie earthly power to build up his Church, as he sheweth, when he declareth, that all power was given him in heaven and in earth, he bids his Disciples, Go therefore and teach all nations Baptizing them in the name of the father, &c. he that shall beleve and be Baptized shall be saved, But he that will not beleve shall be damned. **Mat. 28. 19. Mark. 16. 16.** who when he ascended up on high he led captivity captive and gave gifts vnto men, he gave some to be Apostles &c. for the repairing or gatheringe together of the Saints **Ephes. 4. 5. 12.** Here is shewed vnto our lord the King, that which wee knowe he is not ignorant of, that Christ onely sits vpon Dauides throne to order it and wee the Kings seruants shew it, that the King might not be deceived by deceivers, who would perswade the K. that he hath the same power ober the Church of Christ that the Kings of Israel had ober the Church of the old Testament, to this end, that they might vse the K. earthly power, to rule ober and build up (as they pretend) the spirituall Tabernacle, Temple, and Church of Christ, which if the King shall suffer them to do, he shall sinne against God in entering vpon the kingdome of Christ who onely is King of Israel **Ioh. 12. 15.** whose power and word are spirituall, whose Tabernacle, Temple, and house is holy, made with out hands. **2. Cor. 3. 17. 1. Pet. 2. 5. Heb. 9. 11.** and therefore hath given spirituall gifts vnto men, for the gathering together of the Saints for the worke of the mystery, and for the building up of his body which is his Church; and doth not will nor require to have people commaunded and compelled, by an earthly sword or power as in the days of Hezekiah, and Josiah Kings of Israel: for that was an earthly or carnall commaundement. **Heb. 7. 16.**

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and they had a worldly Tabernacle made with hands, and worldly ordinances, and Carnall rites. Heb. 9. 1. 2. 10 and therefore were the Ordinances of law commaunded to be kept by a worldly power, and the Tabernacle to be built by hands: but now wee have a Tabernacle which the lord pight, and not man Heb. 8. 2. and that carnall commaundement is changed Heb. 7. 12. and wee have a commaundement after the power of endles life berf. 16. vnto the obedience of which law, no earthly Kings power, can cause or bring anie one man to obey, in anie one thing: and the which Tabernacle not made with hands, no earthly power, which consists onely of the strength of hands, can cause to be built in anie one part thereof: but all this is to be done onely by the K. of Israels power, who hath all power giden him in heaben and in earth, whose power is all sufficient to bring vnder obedience all his subiects, where vnto no earthly power can be helpfull, whose sword is his word, which is lively and mighty in operation, and sharper then anie two edged sword Heb. 4. 12. and therefore needs not the helpe of anie Kings sword. If his sword will not prebaile to bring men vnder obedience to his owne lawes, what can our lord the Kings sword do? it is spirituall obedience that the lord requires, & the K. sword canot smite the spirits of men: if our lord the K. shall force & compell me to worshipping, & eate the lords supper, against their consciences, so shall he make his poore subiects, to worshipping and eat unworthily, whereby he shall compell them to sinne against God, and increase their owne judgments.

Oh let not our lord the K. suffer such evil to be done by his power; little doth our lord the King know how many thousands of his people, have bene compelled through trouble, and for feare of trouble,

ble, to woofship and to eat the lordes supper vntwoofship, and so to woofship and to eat and dyncie to ther owne damnation: who, although they perishe in their owne finnes. yet their blood wilbe required at their hands, that haue compelled them so to sinne against their consciences, and the lord in mercy gibe the k. a hart to looke vnto it, that it be not laid to our lord the k. charg, if he shall suffer them to exercise such powre by his authoritie.

And wee bode our selues to the earth befoze our lord the k. in greatest humblenes, beseeching the k. to iudge righteous iudgment herein, whether there be so vniust a thing, and of so great cruell opramy, vnder the sinne, as to force mens consciences in their religion to God, seeing that if they eer, they must pay the price of thier transgression with the losse of their selues. Oh let the k. iudge, is it not most equall, that men should chuse their religion themselves seeing they onely must stand themselves befoze the iudgment seat of God to answer for themselves, when it shalbe no excuse for them to say, wee were commanded or compelled to be of this religion, by the king, or by them that had authoritie from him. And let our lord the k. that is a man of knowledg, yet further consider, that if the k. should by his powre bring his people to the truth, and they walke in the truth and dye in the profession of it, in obedience to the kings power, either for feare, or love, shal they be saved? The k. knowes they shall not: but they that obey the truth in love, whome the love of God constraineth, their obedience onely shall be acceptable to God. 1. Cor. 13. Thus may our lord the k. see, that by his kingly powre, he cannot cause or make men being an acceptable sacrifice to God, and will the king make men, (whether they will or no) being

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no) bring an unacceptable sacrifice to God? and shall the King herein thinke he doth please God? God forbid. If the King will please God in such service, then must he seeke to convert sinners from going astray Jam. 5. 20. & turne men to righteousness Dan. 12. 3. not with his sword of iustice, but by the foolishnes of preaching, for that is the meanes wherby God hath appointed to save them that beleeve 1. Cor. 1. 21. and 27. for God hath chosen & appointed the foolish things, of the world, the weak things: the vile things: the things that are despised: and things which are not, to confound and bring to nought things that are: and these things hath God chosen to set furth Christ, the power of God, and the wisdom of God. Here is not the absolute auctoritall word of commaund, nor the mighty powerfull punishing sword of our lord the King required to this worke of the publishing of the Gospell of Jesus Christ. And let the King call to mynd, that which (no doubt) the King hath often read in the gospell, according to Luk. Chap. 9. 52. 56. That when the Samaritanes would not receive Christ, and that his disciples said, wilt thou that wee commaund fire to come downe from heaven and consume them. Jesus rebuked them, and said, I knowe not of what spirit ye are, the sonne of man is not come to destroy mens lives but to save them: wherby the King doth see, that Christ will have no mans life touched for his cause, if the Samaritans will not receive him, he passeth by them: if the Gadarens pray him to depart he leaves them: if any refuse to receive his disciples, he onely bids them shake of the dust of their feet for a witness against them. Here is no sword of iustice at all required or permitted to smite any for refusing Christ. Then let not our lord the King suffer his sword of iustice,

which,

which God hath given him with power from himself, to defend and rule with auctoritie, & keepe in all obedience, his owne people, & people of God, vnto the his owne lawes & statutes, which apperteynes to the well governing and ruling of the Kings state & kingdome, which is worldly and must fade away. Let not our lord the K. suffer this sword to be vsed to rule and keepe in obedience the people of God and of the K. to the lawes, statutes, and ordinances of Christ which apperteyne to the well governing and ruling of the kingdome of Christ, which is heauenly and endureth for euer: the sword of whose kingdome is spirituall, by the power of which sword onely, Christs subiects are to be ruled, and kept in obedience to him by the which sword our lord the K. must be kept in obedience himself, if he be a disciple of Christ & a subiect of Christs kingdome. And this takes away (with out gaue-saying) all the kingly power & auctoritie of our Lord the K. in the kingdome of Christ, for he cannot be both a King & a subiect, in one and the same kingdome: the Kings vnderstanding hart, will easily deserue this.

Then let our lord the K. in all happines & prosperity sitt in his owne princely throne of that mighty Kingdome of Great Britaine. Which God hath given to the King and to his posterity, and the lord gibe the K. a most wise hart to rule & indge his people: and the lord gibe all his people faithfull harts to love & obey him: and let all those the K. enemies that would not that he should reigne over them, beslayne before him.

And let our lord Jesus Christ in power and Majesty sitt vpon Davids throne, the throne of the Kingdome of Israel: which his father hath given vnto him, & let Christ according to his owne wisdom

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domer iudg his people Israell, and let our the K. be his subiect, the which our lord the King peilding himselfe to be, the K. must needs grant that as he is an earthly King he can haue no power to rule in this spiritual Kingdome of Christ, noz can compell anie to be subiects thereof (as a King) whilst the K. is but a subiect him self for there may be but one King in Israell.

And let not our lord the King be now angry, and his seruants will speake but this once. Will our lord the K. being him self but a subiect of Christs Kingdome, take vpon him by his kingly power to make Primats, Metropolitans, Arch. Bishops, and lord Bishops to be lords in the Kingdome of Christ, and ouer the heritage of God? And will our lord the K. do this against the whole rule of Gods word? wherem there is no one tittle to warrant our lord the K. thertoo. Will not our lord the K. be supplicated by the humble petition of his seruants to examine his power & authoritie herein? Farr is it from the harts of vs the Kings seruants, to move the King to depart from the least tittle of his right that belongs to his Royall Crowne & dignitie: and farr be it from the King to take from Christ Iesus anie one part of that power & honoz which belongs to Christ in his Kingdome. Let our lord the King pardon his seruants for medling in this matter: for wee professe our selues bound (vpon the perill of our soules) to be faithfull subiects both to Iesus Christ our K. & to our lord & K. & there fore it stands vs vpon, to know what belongs vnto Christ our heabeuly K. and vnto our earthly K. and Christ our spirituall K. hath freely spoken vnto vs, & comaunded vs to give vnto our K. that which is our Ks., & will not our lord the K. say as freely vnto vs, give vnto God, that which is Gods? Wee doubt not but our lord

the King will say so, why then we appeale vnto our lord the K. that is our earthly K. & lett the K. speake according to the true iudgment, of his hart, will the K. say, that it belongs to him to make spirituall Lords ober the house of God? And will the K. warrant his saying to be Good? And if the King warrant it onely by his Princely prerogative, may wee therepō gibe vnto the King this power in submitting our selues to such spirituall Lords, and to their power? were not this to take from our Spirituall Lord and King, that which is eben his owne name, title, and power, and gibe it to another? what greater euill can be committed against Christ, then to take his honoz and power from him and gibe it to earthly mē, who should feare & tremble befoze him, in gibeing to him glory & honoz, and not taking from him. Let not our lord the King be partaker in such great euill to suffer, a power and name of blasphemy to be set by so directly against the expresse comaundement of Christ, who forbidds all Lordly titles and ruleing power one ober another in his Kingdome: we dare not but thinke it is done ignorantly, both by our lord the K. who suffers this, and by them that administer in this greatest euill, wee the Kings seruants say, this greatest euill, in that it is the abomination of desolation set by in the high places, which are the dayes of great tribulation, that ever was or shalbe, the which dayes except they should be shortned no flesh should be saved.

And if it shall not yet appeare vnto our lord the that this hpyarchy of Arch-Bisshops, and lord Bg. is this abomination of desolation set in the high places, then wee beseech the K. vpon our knees, by his highest honoz and renowne, by his truest justice and most righteous iudgment, by his most Godly Princely care of the salvation of al his subiects, and lastly  
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& abode all by his cheifest love vnto God & to his holy truth. That our lord the King will with his Royall consent geue way that this cause may come to an equall triall, but thus far: that the K. will but take & hold his sword of iustice from this Tyrarchie, that they may not smite the faith full true, & leuell subiects of the K. therewith, neither to death, nor to imprisonment, nor to banishment, for speaking or writing onely against their Kingdome. And let our lord the King (by the humble supplication of vs his seruants) be intreated, to leaue them to defend their spirituall power and names by the sword of the spirit, (which ought onely to be the weapon of their warfare, if they be spirituall Lords as they pretend, and then shall our lord the K. see this cause truly decided, to the Ks. honour and great comfort: for the K. knowes that this Tyrarchie, withall their learned dependance, if their cause be good, they cannot lose it for want of learning, in that they haue wisdomes & learning if it be according to godlines, sufficient to conuince the whole earth, and if they can with all that masse of learning, mainteyne their Tyrarchie, and Prelacy, Arch-Bishopry and spirituall Lordships, then may our lord the King let them enioy it with comfort; but if they cannot with all the spiritual weapons and armor they haue, vphold it, then let it fall and go into the bottomles pitt, from whence it is come. Revel. 9. 2. and whether it must go, though all the Kings on the earth should strive to vphold it. Revel. 20. 1. 2. 10. Let not our lord the K. therefore geue the least support thereto, by the power of his sword. The lord grant that wee may find fauour in the Kings eyes, in this so iust and equall a cause, which is, that wee may but try the power of these (called) Spirituall Lords: and that by earthly power

they may not force men to peild vnto their spirituall authoritp. How can it but seeme equall in the Kings seight, that spirituall lordes should haue no more spirituall authoritp, then they can gett and maintepne by spiritual power. And if the Hypocrits themselves thinke it vnequall that the doctrine of their power should be trped, & be not most willing & ready therevnto, but shall by pollicie & secret intimations shift it of, then shall our lord the K. that is wise easily deserue that their deeds are evill, and they hate the light neither cometh to the light least their deeds should be reprov'd Joh. 3. 20. But they that do truth, come to the light, that their deeds may be made manifest that they are wrought according to God. Thus shall our lord the King & all the world, haue a ful trpall of them, whether their deeds are wrought according to God, or no, for if they will now come to the light of Gods word in the sight of all men, and manifest their deeds to be wrought according to God, then haue they approb'd themselves: but if they do not, then hath our Saviour Christ here condemned the with his owne mouth, and let our lord the King also condemne them in his owne wisdom. Shall wee need to be impoziunate with our lord the King in this cause of his poore people which concernes the condemnation of all their soules? what need wee, seeing our lord the King knowes, that a King that iudgeth the cause of the poore rightly, his throne shall be establis hed for ever. Psal. 20. 14. Then let our lord the King here the cause of the poore: and the rather in that the Kings most noble Predecessor, hath before iustly adiudged the same cause, and freed his people so far of the bondage wherein they were. King Henry the 8. that Prince of great renoune, freed his people from the bondage of the first Beast, especially in these

these two great and maine periculers, in causing the scriptures to be set ober and printed for the people in their owne language, that so they might heare the word with their owne eares: and also that their worshipping should be in their owne tongue, that they might speake to God with theire owne tongue, and not in a straing tongue, as they did.

Let heauen and earth iudg, and let our lord the K. iudg, & let all the Kings people iudg, whether this was not the depth of all darknes, when men might not knowe what God speake vnto them, nor knowe in their publique worshipping what they speake vnto God. Let our lord the K. iudg whether euer there was such spirituall cruelty vpon the earth, when the poore people of God for whome Christ died, were debarred from the presence of God, in their publique worshipping, & might neither heare god, nor speake to God, with their owne outward eares & tongues, but as the Ministers of the mā of sinne appointed and in astraing tongue, as they taught them. Wee knowe our lord the K. doth see that here the abomination of desolation was set vp in the high places: as also that the Corpes of the two witnesses of God prophesed of Reuel. 11.8. (which are the word and spirit of God) lay dead in the streets of that great Citie, there being no true vse at all of them, and the people being depriued of the life of them, for the word was a dead letter vnto them, and the spirit a dead spirit.

The Kings predecessoz of famous renoume, thus freed his people from that bondage of the first Beast: but there is risen vp a second Beast, which exerciseth the power of the first Beast, and now our lord he Kings people cry vnto the King with the sighes and groanes of their spirits (and

would cry also with a loud voyce, but for feare of the Beast) and humbly beseech the King that he would put too his helping hand to free his people from the bondage of the second Beast, that their soules map not perish to everlasting perdition, which all must do which are vnder the bondage of the same, and so continew. And now let the King heare with an eare of compassion, and see with an eye of pittie, the cruell spirituall bondage that his pooze people are kept vnder by the second Beast in these perticulers.

The Kings people haue the word in their owne language and map pray in their owne tongue: But they must not vnderstand the word, but as the Lord Bishops will haue it vnderstood, and they must not pray nor administer in the holy things but as they appoint. Now let the King with a godly wise hart consider in what wofull Spirituall bondage, Gods people, and the Kings, are kept by this Tyrarchy. How plainly would our lord the King see the cruell Spirituall tyrany hercof, if the King would make it but his owne cause. Would not the King thinke it a most cruell tyrany, if the King should be by force compelled to vnderstand and beleebe the scriptures as the Tyrarchy of Rome would haue him? And to worship God and administer in the holy things as that Tyrarchy would appoint? And if the King would not so do, that then that Tyrarchy should haue power to put the King in prison, and if that would not serue the turne, to procure or cause the Kings life to be taken from him, or at least to banish the King from his Kingdome, & nation would not our lord the K. thinke this great tyrany & cruell bondage? Wee knowe the King would: for which cause the K. and his predecessors haue cast of this bondage. Then

Then let the King see that the Kings people are vnder this same bondage : for if they will not vnderstand the scriptures, and worship God, as the Hierarchy of Arch. Bg. and lord Bg. commaund & appoint, they straight send a pursiuant, apprehend them by violence and force, imprison them, sometimes diuers peres, manie times not suffering so much as their wives to come at them, and if their liues cannot be gotten, then procure their exile or banishment. The lord giue the King a hart to pittie his people herein, the King is ignorant of these dealings, and none dare tell the King thereof, the Prelacy haue bene so mightie and so cruell.

And will it please the King to be true to the cause of his people, (being true and faithfull subiects) yet further : what doth it profite the Kings people to haue the word of God to heare, and read it, seeing they are debarred of the spirit of God to vnderstand it, but according to priuate interpretation, by the the lord B. as though they had the spirit and could not err. Oh that our lord the King that is a man of excellent wisdom, would but be his wisdom to behold, how that heri (wherein the whole power of the Beast consists) this Hierarchy of Arch. Bg. & lord Bg. doth nothing differ, from the first Beast : for the first Beast hepes both the word and spirit from the people : and they hepe the spirit of God in bondage, & then is the word of God of no effect, debarring the people of God thereof, wraung them to their spirits in the vnderstanding of the scriptures which none may try whether they be of God or no, but must beleebe and obey, or els go to prison, and if they will not yeild either be hanged or banished.

Judge? O King is this a rule of direction, and ordinance of the Lambe? That com-

maund **Bis hops** to be gentle, towards all men, apt to teach, suffering the evill men patiently; instructing them with meeknes that are contrary mynded, proveing if God at anie time wil give them repentance, that they may acknowledg the truth, and come to amendment, **Ec.** 2. **Tim.** 2. 24. 25. 26. **By** these fruits may our lord the King & his people knowe the **Bis hops** of the lambe, that is lowly and meekie, and bids, learne so to be of him. **Mat.** 11. 29. but to pull men (that are contrary mynded) out of their houses by Pursebants, to cast them into prison, and cause them to lye there at excessive charges, utterly vndoing them, their wives, and childzen, and bringing them to all out ward misery: and causing them to be banished, from vnder their natural Prince, (to whome they are most true subiects) furth of their native country, and from their fathers houses, and all their frends and familiars. Will not our lord the King say that these are the **Bis hops** of the Beast, who is like a leopard, and his feet like a Beares, and his mouth as the mouth of a Lyon Reuel. 13. of whome they learne, to be proud and cruell. And all these eviles and manie more, have come vpon the Kings people because they will not vnderstand the scriptures by the spirit of the lord **Ws.** and pray in their worship to God by the direction of their spirit.

Will our lord the K. heare the earnest complaint of his people herein: and grant redresse that as the **Kis.** people, by the meanes of the Kings most noble predecessor enioy that blessed libertie to read and heare the word of God in their owne language ayd to pray in their publique worship in their owne tongue: that so by our lord the Kings meanes the Kings people may enioy this blessed libertie, to vnderstand the scriptures with their owne understandings, & pray in their publique worship with their

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their owne spirits, and then if men err, their sinne  
shalbe vpon their owne heads, & the Kings hand  
shalbe innocent & cleare from their transgression,  
which it cannot be, if the K. shall willingly suffer  
his power to be vsed to compell men to pray, and  
vnderstand by the direction of the Lord Bs. spirit:  
and if the King shall giue his power to the Lord  
Bs. but to compell me to eat meates which through  
our lord Iesus Christ are all cleane, yet to him that iudgeth  
them vn cleane to them they are vncleane. Rom. 14. 14.  
in which case if a man freely of his owne accord,  
do eat and doubt, he is condemned, because he eateth  
not of faith; why then, if a man in this case be for-  
ced by the Kings power, (whether he will or no) to  
eat when he doubteth, and so he be condemned vers.  
24. is not this to wound the weak conscience, and to  
sin against Christ? 1. Cor. 8. 12. and can our lord the  
Kings hand be innocent herein? When by the  
Kings power men shalbe compelled to sin. Oh  
that the King would then see, that if he may not  
giue his power to rule mens consciences in the least  
things, that are indifferent, much lesse hath the  
King power to comaund mens consciences in the  
greatest things betwene God and man.

This being so, wee the Kings servants (with all  
the humilitie & reuerence that can or may be giben  
to anie earthly Prince) do out of the true Loyalty,  
obedience, & faithfulness of our hearts, thus speake  
vnto the King: Let it suffice our lord the King and  
let it not seeme a smale thinge, that the God of Gods  
hath made our lord the King a mighty earthly K.  
ouer diuers nations: and hath giben our lord the  
King an earthly power, to make lawes, & ordina-  
ces (such as the King in his owne wisdom, shall  
thinke best, and to change & alter them at his plea-  
sure) to rule, and governe his people by: and to

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appoint **G**overnors & **O**fficers to execute the **K**ings will, and all the **K**s. people are bound of conscience to **G**od, and duty to the **K**ing to obey the **K**ing herein with their goods, bodies, & lives in all service, of peace & warr: and who soever shall resist the **K**ing herein, they resist the **O**rdinance of **G**od, and shall receive iudgment from **G**od, besides the punishment with the sword of iustice, which **G**od hath given to the **K**. to punish evil doers that transgresse the **K**. lawes. And **G**od hath also honored the **K**. with titles and names of Maiesty that are due unto himselfe. **Ps**al. 82. 1. 6. **Dan**. 5. 18. & hath commaunded honoz to be given unto the **K**. 1. **Pet**. 2. 7. And **G**od hath commaunded all his people specially to pray for the **K**. 1. **1**. 2. 2. Let this **K**ingdome power & honoz fully suffice our lord the **K**. hart, & let it suffice the **K**. to have all rule over his peoples bodies & goods; & let not our lord the **K**. give his power to be exercised over the spirits of his people, for they belong to another **K**ingdome which can not be shaken **Heb**. 12. 22, 23, 28. differing from all earthly **K**ingdomes: for our lord the **K**. knowes, that the cheife of earthly **K**ingdomes are compared to gold, silver, brasse, iron, **Dan**. 7. 37, 46. But this is the **K**ingdome which the **G**od of heaven hath set up, which shall neuer be destroyed; & this **K**ingdome shall not be given to another people, but to the holy people of the most high **G**od; & all powers shall serue & obey him. **Mat**. 2. 44. & 7. 27. Therefore in this **K**ingdome, let our lord the **K**. give his servants leave, againe to tell the **K**. that he must be a subiect, & that our lord the **K**. hath no power nor prerogative (as a **K**ing) to make lawes, for in this **K**ingdome, there is but one law-giver, who is able to save & to destroy. **1**. **Am**. 4. 12. neither hath our lord the **K**ing power to appoint **O**fficers in this **K**ingdome and much lesse to make spiritual lodes over

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this Kingdome to bring all mens spirits in subiection to their spirits in the vnderstanding of the scriptures and worshipping God.

Wherein least wee may seeme to speake vntuely to the **K.** wee humbly beseech our lord the **K.** that it may be lawfull for his seruants, with his Princely fousour to shew the **K.** some few particulars out of a multitude. And first wee shew the **K.** that whereas our Saviour Christ Mat. 18. 15. 16. gives a rule of direction to admonish a brother, if he sin, not speaking particularly of some sinnes, but generally of all or any one sinne, as wee the **K.** seruants vnderstand with all the vnderstanding that God hath giue vs. The **Ld. Bp.** say, this is not to be vnderstood generally of every sinne against God but particularly of some, and herein must wee be subiect to the spirit of their vnderstanding and that rule of Christ must be made no sure nor perfect rule. Next let vs shew the **K.** that if there be such a sin committed, as the **Bp.** do iudge to be a sin, according to their rule, (which let the **K.** giue his seruants leaue to suppose to be adultery & that it proceeds or comes to this degree, that it must be told vnto the Church, which wee vnderstand to be the whole congregatiō, more, or lesse: The lord **Bp.** by their spirit of vnderstanding, say, tell the Church: That is to be vnderstood, tell the Ordinary, which is either the Bishops chācellor, or the Archdeacons Officiall, they are they, that haue power to bind in earth, & it shalbe bound in heaue, & their fees being, paid the, they haue power to loose on earth, & it shalbe loosed in heaven. Oh that the **Ks.** care would but heare half the depth of this iniquity, & the **Ks.** seruants knowe the **Ks.** hart would neuer endure it that his peoples consciences should be thus wounded and their soules destoyed, by being cōpelled to submit to such spirits of vnderstanding.

Furthermoze let our lord the King knowe that whereas the Holy ghost testifieth Act. 14. 23. saieing that they had ordeyned Elders by Election in every Church, and praied and fasted : this wee vnderstand, was the whole Congregations fasting and praying, and Election ; and that the Church hath power to appoint some to ordeyne or lay on hands, if there be no Elders as they did Act. 13. 2. 3. but all this ( say the Lord B. by the spirit of our vnderstandings ) doth belong vnto vs, and the Patron : and the people have nothinge to do, but must be content to haue such a Pastor, as wee appoint, though they neuer heard him, knewe him, nor saw him: and although the congregation after, ward should like neuer so well of him; yet the Lord B. if hoys they haue power to take him away from them, & to depriue him, and silence him, & punish them if they heare him, although he be neuer so well approued amongst them. Thus must the Kings peoples be compelled to vnderstand the scriptures, for the aduancement of their power of Ordination, and deprivation. And whereas wee the Kings seruants vnderstand, according to the best vnderstanding that God hath given vs that Th-apostle Paul, giuing arule of direction for the people of God, how to worship God, when they come together 1. Cor. 14. 26. 33. That every one as he hath a Psalme, or a doctrine, or a tongue, may speake to edification, and if anie thing be revealed to another that sitteth by, the first is to hold his peace, for all ( that haue gifts ) may propheticke one by one : and in all this, God is not the God of confusion, but of Order. Thus do we hold the disciples of Christ, ought to come together, to worship God and edifie one another, in the libertie of the spirit, according to the gifts and graces that are given to every

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every one Rom. 12. 6. And that every man as he hath received the gift, may administer the same one to another 1. Pet. 4. 10. The lord B<sup>s</sup>. utterly deny the substance of all this vnderstanding, and their spirit of vnderstanding directs, that when the Congregation, is come to gether, the Priest, or Curate, that is licensed by them, onely must perforce the wo<sup>r</sup>ship, and must beginne their wo<sup>r</sup>ship with their booke, strictly tying them to such sentences: and then to that which is written after: then a Confession: then an absolution, with dirickles and answers, and Psalmes, and lessons, and Te Deum, and the Latanp. 3. daies awceke, and at other times, when the Ordinary shal comaund.

Thus may our lord the King see, how his peoples spirits are in bondage to the lord B<sup>s</sup>. spirit in the vnderstanding of the scriptures: and they must of force against their consciences, vnderstand them as they comaund, or els go to prison.

And our lord the King may also see that whereas neither Christ, nor his Appostles, eber commaunded, or practiced anie set forme of wo<sup>r</sup>ship, whose spirit had bene most fitt to have ordeined such an order, yet the Lord B<sup>s</sup>. (in the perfect image of the first Beast) have composed a proportion, and framed an order of praiers and readings for the wo<sup>r</sup>ship of God, comaunding absolutely the obseruation thereof, forcing the spirits of the Kings people to be subiect to ther limitations herein: and so deliuer Gods people their bread by waight, and their water by measure, not suffering the hungry to be satisfied with the bread of life: nor the thursty to be quenched from the riuers of waters: but forcing the vnwilling to drinke stolne waters out of their Cisterns, and eat hidden bread out of their storehouses: but the simple that eat and drinke thereof,  
knowe

knowe not that the dead are there, &c. that their ghests are in the depthes of hell. Pro. 9. 17. 18. Yet not our lord the Ki. be displeased, seeing his servants speake but the words of sobriety: and if the Ki. shall thinke wee misaply the, that is the thinge which wee so humbly & earnestly beseech the Ki. may come to repall; by the Ks. free consent, and that the Kings hard of power may not be against the iust and due repall thereof.

: Now when wee the Kings servants do sue for a repall, wee desire our lord the King not to conceibe that his servants meane a day of dispute, and so to handle the cause of the lord, as men that contend for prizes, who submit their cause to priuate censures, for that it is priuate and concernes but themselves: but our humble and most equall sute to our lord the Ki. is, that seeing this is prarchy of Arch. Bps. & lord Bps. do challenge such power & prerogative over our consciences, that all who cannot of conscience yield it vnto the, may walke according to their consciences, and publish their defence against them: & that these that beare the names of spirituall lords, may by spirituall power onely, conuince their gain-sayers: and not pretend to be spirituall Bishops, and vse onely the Kings temporall sword to rule and conuince men with: And that our lord the King would suffer by his servants to demand of them (that take vpon them to be lord Bps. of whome they haue learned to rule by such power, and who hath taught them to put the contrary mynded in prison; & how they wilbe able to answer him (that will bring the greatest of them to answer) who taught all his disciples, to instruct the contrary mynded with meeknes, proueing if at any time God will give them repentance, and hath taught them to be gentle suffering the euill 2. Tim. 2. 24. 25. And let our lord the King

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King giue vs his seruants leaue to ask these Lord  
Bs. whether they thinke that God hath forgotten  
this his comaundement? or that he wil quite forget  
to put it in their accompt, because they haue al toge-  
ther forgotten to keepe it?

Oh that our lord the King would but take his  
sword out of these lord Bs. hands, to whose Officie it  
doth in no sort apperteyne, if they were Chz. Bish-  
ops and that the K. would let them onely vse that  
sword which is sharper then any two edged sword,  
which onely belongs to Christs Bishops in their  
Office, let the King turne them out, and let them  
(if there be any manner of brightness in them) come  
furth with that sword and arme onely, which the  
holy ghost hath appointed them if they be Christ  
disciples Ephes. 6. 11. 17. And wee wil come  
to them through Gods grace in the spirit of love  
and meeknes: but when they smite vs with the Ks.  
sword of iustice, & mainteine their auctorizty onely  
by that power, and yet wilbe spirituall lords hold  
can wee with faithfullnes to the cause of God, but  
shoot them thorow with the arrowes of the Al-  
mighty, & filling them the double. Reuel. 18. 6. Dis-  
corder by the word of truty the height of their ini-  
quity: for if it may please our lord the K. to consider  
there is no other way to try, and disorder them  
whether they be spirituall or no, but to apply the  
word of God vnto them, examine, & compare them  
by it, as the Church of Ephesus did them which said  
they were Apostles but were not, & found the lyars. Re-  
uel. 2. 2. & if this Hierarchy of Arch-Bs. & lord Bs.  
will not nor may not be tryed by the word of God  
but will still cause, (by all the meanes they can) as  
many as will not worshipp it, should be killed, so  
that none may speake, or write against it, but they  
shalbe by death, by imprisonment, or by banishment  
destroyed,

destroyed, the our lord the K. cā iudg, that knowes  
the prattice of the first Beast in all these things,  
that where the first Beast hath full power, none  
may write, nor speake, nor looke amisse, but they  
dye, the King can iudg, whether this hparchy of  
Arch B. and Lord B. be not the second Beast, who  
hath thus caused to be made the image of the first  
Beast. And if the Kings people may not thus say  
and write, and by the word of God, probe this hparchy  
so to be; but must without gainsaying, beleeve the scriptures & worship God, as they com-  
maund, then are they Lords ober our faith, and  
the people of God have no power from God to  
vnderstand the scriptures, but all power is  
giuen to them: and then must wee beleeue they  
cannot err.

And wee beseech our lord the King (that is a man  
of wisdom) to giue righteous iudgment herein,  
whether the Lord B. do uot challenge onely to  
themselves all power to vnderstand the scriptures  
and not to er, when they will by force and violence  
of imprisonment, banishment, or death Compell  
the Kings people to yeild obedience to their vnder-  
standing onely: for if the Kings people must not  
beleeue, that they onely have the power of the spirit,  
and cannot er, how comes it that the Kings peo-  
ple must be compelled onely to obey them in all  
their vnderstandings and practises? Except the  
Kings people must obey them though they do err.  
And if our lord the King will not altogether turne  
his eare from the deepe complaints, of his ser-  
uants, then let the King heare his seruants in this  
point, which is so hatefull to the King, and is of  
all estates (that have any vnderstanding in the mis-  
terp of godlines) so much detested; yea the Lord B.  
themselves do in words professe great detestation  
thercof:

thereof: and that is; that presumptuous sin of blasphemie of that Romish Beast, who holds, he cannot err, and therefore <sup>thinks</sup> that he may change times and lawes, as is prophesied of him. Dan. 7. 25. and this he doth, as our lord the King well knowes, appointing or commaunding, lawes, days, and times, & forcing obedience, and saying he cannot err: so that what soeuer he doth it must be obeyed, as holp, and good. Oh that our lord the King & all his people, would see that the Hierarchy of Arch-Bs. and Lord Bs. do no lesse, although in word they deny it, yet in deeds they practice and hold the same thinge, that they cannot err. And this can neuer be denyed, neither shall they ever be able to open their mouth to deny it, if they might but be brought to answer: for shall they ever be able to answer it, that they should expound the scriptures, & make spirituall lawes Canons, and decrees, & commaund absolute obedience: and in diuers of their Canons, decreeing excommunication ipso facto, but that they shall be forced to shew by their deeds that they cannot err: & men must obey them vpon that ground, because they cannot err, or els vpon this ground, that they must be obeyed although they do err: for they must be obeyed: vpon which last ground, thousands do obey them. But wee beseech our lord the King that it may be lawfull without offence vnto the King to try the Hierarchy vpon the first ground, which is, that as the Hierarchy of Rome say in words, they cannot err: that so in their deeds this Hierarchy do absolutely professe they cannot err. Wee with our best ability make it plaine to our lord the King and to euerie eye and eare thus.

The Hierarchy of Rome, expounds the scriptures: makes lawes, Canons, and decrees, and binds all mens consciences to obey, forcing them thereto

by excommunication, imprisonment, banishment, death, & none may examine the power, auctoritie, or warrant thereof by the scriptures, but all must be received for holy and good, because the Hierarchy of Rome, say in words they cannot err. And wee beseech our lord the K. to see that the Hierarchy of Arch-Bs. and Lord Bs. do all the same thinges; they expound the scriptures, make lawes, Canons, & decrees, & bindes all mens consciences to the obedience thereof, forcing the Ks. true & obedient subjects thereunto, by excommunication, imprisonment, banishment, (the K. in mercie & justice restraining them of blood) & none may examine the power & auctoritie of any of their decrees by the scriptures, but all must be received for holy, & good. Doth not the K. in the wisdom of his hart see, & may not all the K. people see, that this Hierarchy of Arch-Bs. and Lord Bs. in all their deeds, do shewe, they challenge to have the same power not to err, which the Hierarchy of Rome do say in words they have? & thus do they absolutely in deeds profess they cannot err, which the Hierarchy of Rome profess in words, and herein the Hierarchy of Arch-Bs. & Lord Bs. are the more deceitfull deceiverableness of unrighteousnes.

And now wee beseech the Creator of harts to give our lord the King a new hart to consider of all the exalted abomination of desolation executed & practiced by this Hierarchy of Arch Bs. and Lord Bs. and let our lord the K. know, that it concernes the King highly on to consider of it, in that it is set by, and supported, and all the crueltie thereof executed by the Ks. power, wherby they make our lord the K. guilty, of all the imprisonment, banishment & persecution, which by the Kings power, they impose upon all the faithfull subjects of the King who with stand their abominations But above all, let our the King

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King (for the glory of God, and for the salvation of the Kings owne soule) suffer vs the Kings seruants, thus far to prebaile with the King that our Lord the King would but search the scriptures (whereby the K. knowes he must be directed, if he wilbe sated) and let the King see with his owne eye, what shewe of warrant can be found, that the King should take vnto himself power to Elect Bishops. Oh wee beseech the King that the successiue possession, and the goodly apparence of this power may nothinge sway with our lord the King herein: but let the King set before his eyes, the worthy recorded remembrance (by the spirit of God) of Cyrus King of Persia, who brought furth, the vessels of the house of the lord, which Nabuchadnezzar had taken out of Ierusalem, & had put them in the house of his God Ezra. 1. 7. 11. Not regarding the monuments of his predecessors great conquest, nor the dispopling of his Gods of such bewtifull ornaments: nor the departing with treasure of so great value. All these respects could not hinder this King for restoring the vessels of the house of the Lord. Let our lord the K. be no lesse minded to the house & Church of God: but let our lord the King freely restore at once, to the Church and house of God the whole glorious power of Christ the onely King thereof, and peticulerly that most bewtifull ornament of Election and ordination of the Bishops and deacons thereof, who ought to be elected & ordeined according to the rule of the holy ghost Act. 14. 23. & 6. 3. and who ought to be qualified withall and ebery one of those gifts and graces set downe by Thapostle 1. Tim. 3. & Tit. 1. yea & their wives & childre also, or els it is grebious iniquity to chuse them. And who must onely by their Office beare those names & titles which the holy ghost hath giben them

and lead or rule by that power which Christ hath appointed. and by those lawes, and ordinances; and live by those maintenances, if they stand need. And will our lord the King change all these and manie more lawes, statutes, and ordinances, which Christ Jesus the mediator and King of the new Testament, hath appointed and ordeyned in his Church? Will the King take this power to himself to Elect in such manner, and such men, as the King thinkes good? And give names, titles, and power such as best pleaseth the King? Hath Jesus Christ with his blood purchased to himself this honoz to be the head of his Church? Ephes. 5. And hath he shewed himself a faithfull Mediator? And hath he bene accounted worthy of more glory then Moses? And hath he builded his owne house himself? Heb. 3. And shall he be dispoyled of all his honoz? And will our lord the King be entised by evil men to enter vpon the inheritance of the Sonne of God, in appointing and (by the Kings power) suffering to be appointed Lords and lawes in and ober the house of God which are not according to the patterne? Which lords, because Christ is not their buckler, nor faith their shield: nor the sword of the spirit the weapon of their warfare, they have deceitfully seduced our lord the King bringing themselves vnder his protection for their defence, and getting the Ks. sword into their hands to destroy all that speake or write against them, preferring their owne Kingdome before either Christs Kingdome, or the Kingdome & State of our lord the King as wee have already shewed vnto the King in that they with such lobeing patience suffer and permitt so manie thousands of Romists, who by their profession, and the practices of some of them are dangerously opposite to the Kingdome of Christ, and to the King and State:  
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But these Lords vs. Cannot in anie wise endure one, that doth faithfully seeke for reformation, because such are onely aduersaries to their kingdome. Wee still pray our lord the King that wee may be free from suspect, for habeing anie thoughts of prouoking ebill against them of the Romish religion, in regard of their profession, if they be true & faithful subiects to the King for wee do freely professe, that our lord the King hath no more power over their consciences then over ours, and that is none at all: for our lord the King is but an earthly King, and he hath no aucthority as a King but in earthly causes, and if the Kings people be obedient & true subiects, obeying all humane lawes made by the King, our lord the King can require no more: for mens religion to God, is betwixt God and themselves; the King shall not answer for it, neither may the King be iudged betwene God and man. Let them be heretikes, Turcks, Iewes, or what soeuer it appertepnes not to the earthly power to punish them in the least measure. This is made eident to our lord the King by the scriptures. When Paul was brought before Gallio verputie of Achaia, and accused of the Iewes for perswading men to worship God contrary to the law. Gallio said vnto the Iewes, if it were a matter of wronge or an euill deed, o ye Iewes, I would according to right mainteyne you; & he drave them from the iudgment seat Act. 18. 12. 17. shewing them that matters of wrong and ebill deeds, which were betwixt man & man appertepned onely to the iudgment seat, and not questions of religion. The like is shewed by the Twene clerke of Epheus in Act. 19. 38. 39. And further Paul being in like case accused of manie thinges Act. 24. in the 25. chap. he appeales to Cæsars iudgment seat, where he saith he ought to be

judged,

judged approbating and justifying thereby, that Cæsars power & judgment seat was the holy Ordinarie of God: and our Saviour Christ is himself obedient thereto, & commaunds & teacheth his Disciples obedience: but this judgment seat, & power which was of God, had nothinge to do in the causes of the Religion of God, as our lord the King may see: for if it had, then could not our Saviour Christ have commaunded obedience thereto, but he must have utterly overthrowne his owne kingdom and power: Neither could Th'apostle Paul, have said he ought to be judged at Cæsars judgment seat if Cesar had, or might have judged in causes of Religion to God, for then had he utterly overthrowne the Office of his Appostle-ship, and then had he submitted his Appostle-ship wholly to the judgment of Cesar, and so had the power and auctorizty of it, bene altogether destroyed, & made of no effect, which might in no wise be.

Now let our lord the K. (whose honor it is wisely to judg in thinges, that differ) judg, whether there be in these daies, anie other earthly power or anie other spirituall power, but the same that was in Christ and his Appostles times, in which times, all earthly power, was in the hands of earthly Kings and Princes, and them that were in auctorizty vnder them, and Christ and his Appostles diminished not Kings and Princes of the least tittle thereof. And all spirituall power was in the hands of Christ and his Appostles, that were in auctorizty vnder him, of which spirituall power & auctorizty, Christ nor his Appostles would suffer no earthly K. to diminish them of the least tittle thereof, but rather gave them their lives: if then our lord the K. do deserue that earthly Kings and Princes, had the same power then that Kings and

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and Princes have now, and that Kings & Princes had no power then ower mens religion, which was spirituall and belonged to Christ: men were then to give unto God, that which was Gods: and unto Cesar, and so unto all earthly Princes, onely that which apperteyned to them. Then let our lord the King iudge by what warrant of Gods word the King can now, take to himself a spirituall power, and set vp an Hierarchy of Arch Bishop & Lord B. and give auctority to them to make lawes and Canons of Religion, and to give them power to compell men unto the obedience there of, by such seuer courses as they have done. Let our lord the King consider (and the Lord give the wisdom therein) that if no King nor Prince could have set by such an Hierarchy, with such power and titles then, but they had utterly troden vnder foot all the dignity and power of Christ and his Appostles (for Christ, and his Appostles must have bene subiect thereto) neither may any King set by such an Hierarchy now, because it doth utterly tread vnder foot, all the dignity and power of Christ and his Appostles, as well now, as it had done then: for wee have now Christ and his Appostles in all their power & dignity as well as they had in those daies according to that saying of our Saviour Christ in the parable. They have Moles and the Prophetes.

And wee humble beseech our lord the King, a little to suffer the foolishnes of his seruants, although wee may seeme as fooles vnto the King herem. If there had bene such a straunge hierarchy set by in Christ and his Appostles daies, would the Hierarchy have suffered by that are thousands of the best of great Brittain subiects to have gone to Christ & his Appostles to have asked them, whether wee should

have obeyed them or no, in all their Canons and ordinances? And whether wee should have given the those titles of superiority, and all that ruling power which they challenge over vs the Kings subjects? surely they will say, they would not have denied vs that libertie to have gone, in so waighty a cause, and being so manie, to have asked Counsell of Christ, and his Appostles, what wee should have done: 20. thousands being ignorant, and 10. thousands being doubtfull whether anie such power might be submitted too or no; and thousands being out of all doubt, that it might not be submitted vnto; they will say they would not have denied vs: but wee knowe what their Canons would have made of it, and wee may suspect justly, that they would have enjoined the King that it were very dangerous to suffer so manie to go vnto Christ, and his Appostles for counsell and that it were not fitt to suffer such giddy heads to have that libertie, for making rents and divisions: and that it were much more safetie, for the King to suffer them, to make all whole by their power, and to subdue such busie refractory spirits. Let the King with fauour suffer his seruants, thus to speake by the way, least peradventure anie such thinges come in the way. And wee the Kings seruants now taking it for granted that the Arch Bp. and lord Bp. (that profess such great holines) would not have denied vs to have gone to Iesus Christ and his Appostles to be directed. And if Christ and his Appostles, had, (in the hearing of all our owne eares, being so manie witnesses) commanded vs absolutely not to yield the Arch-Bp. and lord Bp. anie such power or names, could wee yeld it them? Although the Arch-Bp. and Lord Bp. should (with 20. thousands of witnesses) affirme, that Christ and his Appostles spake

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spake otherwise, to their hearing. Would our lord the King thinke it equall, that wee should be forced to beleue their hearing, because they are lord Bs. contray to the hearing of our owne eares, & being so manie witneses of one Nation and tongue, besides hundredeth thousands of witneses of other Nations & tongues. Wee knowe our lord the K. would thinke it no more equall (if the case were so) that wee should be forced to beleue the lord Bs. hearing, then that they should be forced to beleue our hearing.

Then iudge O King, for the case is all one and the same: for wee have Christ and his Appostles in their writings, and they do absolutely speake to our vnderstandings, that in no wise there ought to be anie such Hierarchy of Arch Bs. and Lord Bs. in Christs Church. And the Lord Bs. say, that Christ and his Appostles, speakes to their vnderstandings, that there power and names are not contrary to Christs words. Can our lord the King (that is accompted a most wise and iust Prince in his iudgment) iudge, that wee are all bound to cast away our owne vnderstandings of Christs speaking, and are to be compelled to beleue and vnderstand Christ to speake, as the lord Bs. vnderstand Christs speaking? Oh let our lord the King with compassion, consider, whether euer since the heauens and earth were created, there was a more vnequall extreame cruelty then this, that the Kings people should be compelled (in a cause that concernes the euerlasting condemnation of their soules & bodyes to Hell) of force to submit their soules and bodyes to the vnderstanding of the Lord Bs. that are not able to direct themselves from the waies of death, but are perished every man, that euer bare that Office with those names and power, if they repented not thereof, although they had no other sinne: and

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they

they also that do now beare that Office with those titles & power shall likewise all perishe to everlasting destruction. if they do not repent thereof, and cast it away: the spirit of the lord hath spoken it Genel. 19. 20. the Beast was taken, and with him that false Prophet that wrought myracles before him, whereby he deceived them that received the Beasts marke, and them that worshipped his image, these both were cast alive into a lake of fire, burning with brimstone. And thus manifesting to our lord the k. that Jesus Christ is onely k. of Israell, that sits vpon Davids throne, & therefore onely hath the power of the king of Israel, and none may partake with him in that kingdome and power, who had the Spirit without measure: and yet neither he, nor his Appostles that had the Spirit without error to deliuer the Counsels of God, did ever by example, practice, nor by rule commaund nor give power that anie should be compelled by anie bodily punishment to obey their lawes and Ordinances, which were infalibly true holy, and good: How much lesse ought our lord the king to commaund, or give a power to Arch-Bs. & lord Bs. (men full of the spirit of error) to make lawes & Canons with authoritie from the king to compell by imprisonment & sharpe persecutions, the kings true subiects, and people of God vnto the obedience thereof: who for their religion to God (although they be contrary mynded to the k. therein) ought not (seeing they deserue not) to be punished either with death or bonds: & this is confirmed to the k. by the testimony of King Agrippa and noble Festus the governour, who adiudged Paul to have done nothing worthy of death or bonds, but that he might have bene loosed, if he had not appealed to Cesar: & yet Paul was contrary mynded to Cesar & to the jewes in his religion to God:

But



But they iudged him by the lawe of Nations : by the power of which law, the kings of the nations are to rule & iudg, according to their owne severall lawes, against which law, Paul had not transgressed for his cause was concerning the faith of Jesus Christ which could not be iudged by that law.

And let our lord the King give his servants leave to comend this to the Kings best obseruatiō, which is worthy to be obserued : that, where soeber in the new testament throughout, the professors of the faith of Jesus, were adiudged by earthly rulers & Governours, for anie thinge that they did or held of conscience, to God, & of faith to Jesus Christ, if earthly Rulers and Governours tooke the cause in hand by their power, the iudgment was alwaies wicked and abhominable. And if our lord the King will but begin his obseruation at the fore-runner of Christ, John Baptist, whome Herod put in prison and beheaded. And then let the King come to Jesus Christ, whome they iudged and crucified, finding no evil he had done. And so if it please the K. to looke throughout the whole booke of the Act. there the King knowes how the disciples of Christ, were imprisoned, threatned, beaten, stoned: The made Saul hauock with his letters of Commission, and entred into everp houle and drew out both men, & women and put them in prison. Then Herod stretched furth his hand and vexed certen of the Church, and Killed Iames the brother of Iohn with the sword, and Caught Peter and put him in prison. Then were Paul and Silas taken at Philippi, by the Governours and people, and were sore beaten & cast into prison, and theailer commaunded to kepe them surey, being charged to preach Ordinances which were not lawfull for the Romans to receive nor observe. Here may our lord the King see a true patterne, how the people of God are persecuted, when the  
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Civill power doth iudg their cause of their faith, and profession in their religion to God. Thus have worldly Gouvernors delt with the Church of Christ, when the disciples fell vnder their censure for their faith to God. And all these sentences of death, bonds, and persecutions the King can iudg to be vniust and villaw full in that these Rulers and Gouvernors had no lawfull power nor auctoritie to iudg Christ, nor his disciples for matters of faith, they being in all other thinges obedient to their lawes. But men wil say all this is answered in one word. They were heathen Rulers. Now if our lord the K. will challeng a prerogative or power, becaus he professeth Christ, then let it be lawfull for the King servants, to tell the King that it he will profess to be a disciple of Christ, that gives the King no power to do anie of all these thinges to imprison, to banish, to put to death, that belongs onely to his earthly Kingdome: for Christ and Appostles had no such power giben them: neither taught they the disciples to take vpon them anie such power, and to execute it vpon the contrary mynded, but taught them the contrary to instruct the with meeknes, and by preaching the word seeke their conberfion, with all long suffering, and not to destroy them by severe punishments: yea the disciples of Christ must wait and labor for the grafting in againe of the Iewes, according to the propheties of the scriptures. Rom. 11. 24. 27. and therefore the King knowes they may not be destroyed, although they be the greatest enemies of Christ that are vpon the earth, and have, and yet do cast the greatest reproach and contempt vpon Christ, with such words, as are most fearfull to vtter: yet must the disciples of Christ wait for their conberfion, and not worke their destruction. And let our lord the King call to mynd,

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how the Appostle Paul teacheth all the disciples of Christ to be impudēt towards all insidells Rom. 1. 14. 15. where he saith. I am debter both to the Grecian and to the Barbarian both to the wise and to the vn wise. And the same Appostle 1. Cor. 9. 20. 21. 22. saith, To the Iewes I become as a Iew: to them that are vnder the law, as though I were vnder the law: to them that are without the law as though I were without the law: to the weake I become as weake, that I may winne the weake, I am made (saith Th appostle) all thinges to all men, that I might by all meanes save some. All these instructions and directions, are for our lord the King to direct the King how he should go in and out with holines & all meeknes before his people to wyne them to Christ: and not to set vp a Cruell Hierarchy to make haboock of the R. people (as Saul did) pulling them out of their houses both men and women: casting them into prisons: forcing them to flee the land, and persecuting them with all cruelty. May the King suffer all this to be done by his power, vpon this ground of being a Christian King? the Kings seruants shewe the King yet once againe in all humilitie, that Christ the King did not so himself: he never appointed to be punished anie one man for desobeing his Gospell, with the least bodily punishment. And therefore wee instantly exhort our lord the King that the King would be no longer seduced by those most dangerous deceibers, that have gotten the Kings power to punish those, that Christ the King of Israell would not punish: & that persuaade the King that the King hath the same power in the Kingdome and ouer the house and people of Christ, that the Kings of Israell had in that Kingdome, and ouer that house, and people of God, as it was the Church of God.

Woe,

Wee ( according to our great weaknesse ) have shewed to our lord, the King befoze, that the King cannot challeng that power, meaning onely in respect of Religion. And wee will by the Kings favour repeat the substance, of the whole ground in few words : and wee beseech the King that wee may the rather do it , in that the whole cause depends thereon. And wee repeat it vnto the King in these few words , which shall never be disanulled or made void , whilst the heauens and earth endure : not because they are our words , God forbid, anie such arrogancie should possess our hearts : but they shall never be made void , neither shall anie ever be able to gain-say them with anie shew of truth , because they are the words of the everlasting God of truth , whereby wee shew vnto the King, that the King canuot have that power ( in respect of Religion to God ) in the kingdome and ober the house and Israell or people of Christ now, that the Kings of Israell had in the old Testament , or in the time of the law. The ground wee repeat vnto the King is this. That the kingdome of Israell was an earthly or worldly kingdome : an earthly or worldly Temple , Tabernacle , or house : an earthly or worldly people : and the King an earthly King , who in and ober all that kingdome, Temple , and people could require onely earthly obedience. But the kingdome of Christ now , is an heavenly kingdome not of this world : his Temple , Tabernacle , or house an heavenly Temple, Tabernacle, or house, his people, a heavenly, or spirituall people, not of this world : and the King Christ Iesus a heavenly spirituall King, requiring spirituall obedience.

Therefore our lord the King can not as a King have anie power ober this kingdome , Temple  
Taber:

Tabernacle, house and People of God in respect of the Religion of God : because our lord the King his kingdome is an earthly kingdome : and to our lord the King belongs onely all earthly obedience service, and duty, which ought to suffice anie earthly man. And the God of all Grace, gibe our lord the King a gracious hart fully to be satisfied and contented with that great honoz power and digni- ty that belongs vnto the King and to gibe gloz and honoz to God for it, that it may go well with the King and his posterity for euer. And the God of heaven deliber the King from all such en- chanterers of Egypt, as shall perswade the King to take vpon him the power of the Kings of Is- rael, over the Church of Christ, onely for the setting bp, and supporting of their High Priest hood with vrim, and Thummim, with Pompe, and power: and the Leviticall renewes of Israell, which they challeng and hold as apperteyning therunto forcing the Kings people by cruelty to obey them, as though with them onely remayned, the oracles of God.

And now if they will shew anie manner of by- rigyness vnto God, or faithfulness to the King or anie regard to Gods people, let them not main- teipne their kingdome, which they have ob- teyned of the King by deceit and flatteries, as is pro- phesied Dan. 11. 21. Let them not mainteipne it by the Kings sword and power: but let them come furth with that sword and power, whereof they gloz so much, and vse so little, and mainteipne their names power & cruelty with it, and wee professe be- fore God, & the whole hoast of heaven: & before our Lord the King and all his people, that if they can proue evidently to our consciences by the holy word of God, that wee may obey them in all their

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Canons and decrees, and gibe them those names and titles, without the euerlasting destruction of our soules and bodies in hell: pea if they can but probe that wee ought to rest or depend vpon their iudgements & vnderstandings in the exposition of anie one part of Gods word: or that they have power to ordeyne and appoint anie one Ordinance, or the manner of administring anie one Ordinance in the worshipping of God and Church of Christ, wee profess. vnto our lord the King wee will pende them all the obedience they require. But if they will probe these thinges onely by Conuocation Canons, how can our lord the King require that the Kings seruants should dishonour God, by casting his holy truth away, and with it the salvation of our soules, and depend vpon their Canons, and pende them obedience, and perishe both in soules and bodies. Wee haue rather chosen thus to lay downe our liues at the feet of our lord the King in presenting the cause into the Kings presence. Saying with Ester. if, we perish, we perish for coming thus boldly vncalled into the Kings presence: but we will wait with hope and expectation, that through the gracious worke of the lord, the King will hold furth his golden rod, that wee may liue: and not so onely but also that by the Kings meanes comfort and deliurance shall appeare vnto Israel. And that our lord the King will say, as that great King of Persia said, Ezra. 1. 2. The lord God of heaven hath given me many Kingdomes of the earth, and hath comaunded me to build him an house in Ierusalem, who is he amongst you of all his people, with whome his God is, let him go to Ierusalem & build the house of the lord God of Israel. And as King Darius said, Ezra. 6. 7. 16. Suffer the worke of the house of God, that the Israelites may build this house of God in his place, that they may offer sweet

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odours vnto the God of heaven, and pray for the Kings life and for his sonnes. And as Artahs hashtre King of Persia said Ezra .7. 23. what soeuer is by the commaundement of the God of heaven; let it be done speedily for the house of the God of heaven, for why should he be wroath against the Realme of the King, and his children.

Thus beseeching the director of all harts to direct the Kings hart in these thinges, wee continew praying for the King and his Sonne, and the Kings Realmes and children. That the King and his seed, to Gods glory, may sitt vpon the throne of Great Brittain whilst the earth endures, possessing from God, wisdom and riches, and honor befitting the dignity of their high Renowne: & that they may walke in the waies of god that god according to his promise may prolong their daies. And the Lord give all the Kings people faithfull, bryght, and honest harts, that they may all with one hart as one man. Feare God: and Honor and obey the King, with all the honor and obedience that hart, or can be due to any earthly King or Prince, which is, all earthly and worldly obedience with lands goods, bodie, and life.

And wee most humbly supplicate our Lord the King and all the honorable and worthy Gouernors vnder the King that they will not suffer themselves to be misled in judgment in condemning vs as moouers of Sedition, and our bookes for seditious bookes, because wee differ from the receiued profession of Religion in the land; but that they will according to that great gravity and wisdom that is vpon them, wey what Sedition is, and they will easily find that to professe and teach a differing judgment in Religion to the State, cannot be pro-  
ved

bed Sedition: for then had our Saviour Christ, and all his Disciples bene found seditious persons, which neuer could be proved against them: neither could Tertullus with all his Oratory prove Paul a mover of Sedition to Felix the Gouvernoꝝ who was willing to pleasure the Iewes in this matter Act. 24. if he could have found anie advantage against Paul: but vnder all that excellent and mighty Government of Cesar, vnder whome there was so manie wise Kings and noble Gouvernoꝝ, difference in Religion could never be proved Sedition against the State. Neither could it ever be proved Sedition in all or anie of those that differed from the professiō of Religio established in C. Mariusdaires although they taught and professed the same as even the Lord B. them selves will confesse.

And it is neither accounted nor found Sedition, in diuers excellent well Governed Nations round about, to profess and teach a differing judgment in Religion from the profession generally established, as our Lord the King and all his worthy Gouvernoꝝ see and knowe. It is but the false surmise and accusation of the Scribes and Phariseis, who feared their owne kingdome: and of Demetrius the Silber-smith with the Craftsmen, whose Craft was in danger, whereby they gott their goods Act. 19. they them selves raised tumults and moved Sedition, and ever laid the blame vpon the Disciples: even so is it now and ever wilbe, that such as feare their owne kingdome and private gayne, do, and will falsly accuse the Disciples of Christ as movers of Sedition against the State. And if the lord B. will not be found false accusers herein, as their predecessors have bene, the letteth (if they can) forbear to accuse before they have cause.



But let them take heed least when they shall see  
 spbe in one house devided, thre against two, and  
 two against thre, the father devided against the  
 sonne, and the sonne against the father etc. let them  
 take heed, they call not that Sedetion, if they do,  
 they shall call Christ a sower of Sedetion, for what  
 was his disire, but that the fire of such Sedetion  
 should be kindled Luk. 12. 49. 52. 53. And map it  
 please our Lord the King and all that are in au-  
 thority of Gouvernment vnder the King, with their  
 wise judgment to consider that it wilbe a straing  
 thinge to condemne men for Sedetion, who pro-  
 fesse and teach that in all earthly thinges, the kings  
 power is to be submitted vnto: and in heauenly or  
 spirituall thinges, if the King or anie in autho-  
 rity vnder him shall exercise their power a-  
 gainst anie, they are not to resist, by anie  
 way or meanes although it were in  
 their power, but rather submit to  
 give their liues, as Christ & his  
 Disciples did, and per hepe  
 their consciences to God:  
 and they that teach anie  
 other Doctrine, let  
 them be held ac-  
 cursed.

**V**E being pet (through the helpe of our God) most desirous to a wake all you of our owne Nation out of that dead securip; and spirituall slumber, wherein as in the Sea, you are all oberwhelmed, and finding no better nor anie so fitt portion of Gods word to effect these our unfained desires, as this prophesie of our Saviour Christ Mat. 24. 15. which prophesieth of daies of so great tribulation: and it is repeated Mark. 13. and Luk. 17. and Luk. 21. all which places of the Evangelists must be most carefully and diligently compared together, because the wise reader shall find (by good obserbation) that there are 4. Prophecies of our Saviour Christs, by the Evangelists set downe together, which are, 1. the destruction of Jerusalem 2. by the daies of the exaltation of the man of sin, sene and discovered 3. by the days of the Sonne of Man, in the brightnes of his coming for the consuming and abolishing of the Mysterie of Iniquity, the abhominacion of desolation, the Man of sin. And lastly the day of Christs coming to judgment.

Every one of these Prophecies must be diversly considered of, with their proper apperteynings, for the true and holp vnderstanding thereof, and not confounded together. Two whereof, wee have, and shall (by the grace of God) speake of, as God shall enable vs 1. the exaltation scene and discovered, and the dangers of those daies 2. of the days of the Sonne of Man in the brightnes of his coming, for the consuming of the Man of sinne, as being most fitt Scriptures to stir you up, to the consideration of your spirituall estates and standings, and to direct you therein (the Scriptures wee meane, not wee) if you will not harden your neckes and perish in the waies of death and sinne.

And

And as wee have endeauored to prouoke you to  
 looke vp, that you might see the abomination of de-  
 solation set vp in the holy place, & how the kingdome  
 of the Man of sinne is euen within you all that  
 submit your selues in any obedience to the power  
 of the first, or second Beast, bearing the Beasts mark, or  
 the print of his name: so shall wee also be willing,  
 with the helpe of our God, to stir you vp to consider  
 of the great danger that our saviour Christ hath fore-  
 shewed shall be in these daies, when men see the  
 abomination of desolation set vp, and according  
 to our Saviours exhortation begin to flee, as all  
 that have eyes may see, men now begin to do. The  
 danger that Christ foretold of, is: that in those  
 days (which are these daies) manie shall come (who  
 now are come) in Christs name, and say: Loe heere is  
 Christ, Loe there is Christ: and manie false Christ  
 shall arise, and manie false Prophetts, and shall shewe great sig-  
 nes and wonders so as if were possible, they should decei-  
 ve the very elect. May then with your selues whe-  
 ther you had not need to consider, when the daies  
 are so dangerous & perillous, as if it were possible the  
 very elect should be deceived: such is the danger of  
 these daies, by reason of the false professions of  
 Christ, and false Prophetts that do arise. And seeing  
 the false Prophetts are the Teachers and mainte-  
 ners of the false professions, wee shall endeauor  
 to discover them both under one, and will onely  
 speake of such false Prophetts, and professions as  
 are amongst you, and knowne to you, not burthe-  
 ning you with the multitude of straing and foreeyn  
 false Prophetts and false professions that are in  
 the world; whereof wee generally admonish you  
 to beware of; but it is full time that you looke to  
 those false professions and false Prophetts that are  
 amonge

amonge you, if you haue anie regard at all of Gods gloyp, or the saluation of your owne soules.

And seeing wee cannot speake of the false Christs, or false professions of Christ that are amongst you, but wee must name them, wee pray it may not be offensive that wee tearme them by such names and titles, as men distinguish them.

The first whereof is, that great, and so much applauded profession of Puritanisme. The which profession to probe it is a false profession, yea and such a false profession, as wee know not the like vpon the earth, wee shall not need to produce anie testimony but your owne: for whereas in your so manie bookes, you cry out of the thinges that are amisse among you, and sue, and supplicate, and yet still continew in your former waies, you testifie hereby against your selues, that you are vnzeynted, and that there is a way of reformation, wherein you would be, if you might haue leaue or license to enter therein: which seeing you cannot obtayne, you iustify it lawfull to walke in an vnreformed profession of Religion, vpon this ground because you may not haue leaue by act of Parliament to reforme. What falsere profession can be found vpon the earth then this of yours, who professe that you knowe a way of much truth where in you would walke, but you do not, because you cannot by the superiour power be permitted.

Let this suffice in this place to probe that you walke in a false profession of Christ, by your owne acknowledgment, calling daily for liberty that you might reforme your selues, but seeing it will not be grant-

be granted; you go on in the false way you disapprove of. Your grounds and reasons wee shall hereafter (by Gods assistance) try: but in the meane time let Gods people knowe, that there will never warrant be found, to give men liberty for anie time, to desert to eschew evill, and to refrayne to do good, for feare of men, or in obedience unto men, or under anie pretence what soever. Most wicked and false is that profession; and most false Prophettis are all those that professe and teach such a doctrine that men are not bound without anie delay, at respects laid aside, with all speed to eschew evil and do good, as that true Prophett, David did, and taught who saith, Psal. 119. 60. I made haist and delayed not, to keepe thy comaundements. And so wee proceed to shew that all your Puritane Prophettis (so called) are false Prophettis, and such as our Saviour Christ foretells of, who say, Loe Here is Christ, but comaunds, believe them not.

And although wee might probe you all false Prophettis because you teach manie false doctrines, yet wee hold it the most easie and plaine way, for the understanding of all to shew you to be false Prophettis, becau'e you are not sent, nor called of God, & herein shall you have the least deceaveable shewe for your selves.

But before wee speake of your not being called & sent of God (which must appeare by your Election and ordination unto the Office or worke of a Bishop or Pastor, for other Prophettis wee knowe none amongst you) wee will set downe the gifts and graces, wherewith they are to be qualified, that are to be elected and ordeined, and undertake that Office: as also how their wives & childre are to be qualified

**And these are the words of him that said,** Let there be light, and there was light. And of him that said thou shalt have no other Gods before my face; and of the Law-giver, all whose labours are perfect lawes.

**These are his words, and this is his law.** Let a Bishop or Pastor be the husband of one wife; watching, temperate, modest, harbours, apt to teach, and able to exhort with wholesome doctrine, and to convince them that say against it; not given to wyne; no striker, not given to filthy lucre, but gentle, no fighter, not covetous, one that can rule his owne house honestly, having children vnder obedience withall reverence. Let him not be a yong Disciple, or newly planted in. Let him be well reported of, even of them that are without. Let his wife be honest, no evill speaker, sober, faithfull in all things.

**This is the law of God** 1. Tim. 3. Tit. 1. according to this law, in every perticuler, must a Bishop or Pastor, and his wife, and children be qualified for it is the law of the perfect law-giver. And thou shalt have no other Bishop or Pastor before his face. This wee set downe to put you and the people of God in mynd to looke first that you their Bishops or Pastors be thus qualified, for all that are not so both in them selves, and their wives and children are not sent of God to be Pastors of his flock, but are false Prophets in the first degree, for God sendeth none but those that are according to his owne rule: and hereby may you see that every holy man and excellent preacher may not be a Bishop and Pastor over the house of God.

And now Election and Ordination, which is the doore and way, whereby the true Bishops and Pastors of the flock do enter. The holy ghost doth teach. Act. 14. 23. that election and Ordination were performed in and by the Church or Congregation with fasting and prayer: this is the doore & way, and all that have entered by any other way, are thieves and robbers, as our Saviour Christ testifieth Joh. 10. Are you not all now at once convinced? and must you not all be forced to confesse that you have no such Election nor Ordination? is your purchased Election of Patrons either particular men, or of deane and Chapter, or some Colledg. or the private Election of some friend like unto this holy order of Election, which Christ hath appointed in his Church, to be made with the gracious free & full consent of every hart & tongue in the whole congregation? how wofull and wretched is the estate of you all (if you repent not) that joyne in this great wickednes to deprive the Church of Christ of such a blessed and comfortable ordinance of Christ, how blessed and comfortable a thinge were it, for a holy people so to Elect their Pastors that should lead them, and feed them with the wholesome word of doctrine and Exhortation, and watch over their soules in the lord.

And what a blessed comfort were it for a holy man to be so elected of a holy people: so should a Godly people have holy Pastors over them, whom they would all love and reverence: and so should Godly Pastors have a holy people to followe them, whome they would carefully feed and cherish, and this is the Ordinance of God, and law of

of the mistery of iniquity.

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**Election :** but to get an Election for monie either of a mans owne, or of his friends, or by private favour or friends hip or beholdinges to men, and so corruptly to become a Past<sup>r</sup> over a flock of people diversly affected, and manie openly prophane and wicked, here is an unholy Election of an unholy Past<sup>r</sup>, over a corrupt and unholy flock, this is not to enter in by the doze but to clime by another way, which seeing you all do, not anie one of you entering by that holy Election which Christ hath appointed, Christ him selfe hath adiudged you all, not to be the shepherds of the sheepe, but to be theeves and robbers,

And thus are you all false Prophetts : how shall you be able to stand before the lord in this matter? or how can you iustifie your selves before men? will you make the word of the lord of no effect, and blesse your selves in your owne waies, if you shall still do so, as you have long done, yet shall you not be blessed of the lord, in that you do herein violate and utterly abolish that holy law of Election, which Christ hath ordeined in his Church for the chusing of the true shepherds of his sheepe, and for the keeping of theeves and robbers out of his shepefold.

Next in order to be spoken of is Ordination, a holy ordinance of God, commanded by the holy ghost Tit. 1. 5. and the example of the administration thereof, given vs by the Apostles in the church of Christ Act. 6. 6. & practiced by the disciples Act. 13. 1. 3. And taught vs to be a doctrine of the beginnings of Christ, and of the foundation Heb. 6. 1. 2. being called  
the doc-



the Doctrine of laying on of hands. And this Ordinance was performed and done in the presence of the Church or congregation by fasting and prayer and laying on of hands, ordering, and appointing, and separating thereby those that were Elected and chosen to Office Act. 6. 6. and 13. 2. 3. and 14. 23. And all this was performed and done by, and in that Congregation whereof they were chosen Officers, the Church or Congregation being in this holy manner assembled together to performe this Ordinance all fasting and praying to the lord with one hart and soule to give a blessing vnto that his owne Ordinance.

Is your Ordination like vnto this? which the best of you all are sayne to get by sute and service, by riding and running, by attending and waiting, by Capping and curtsieing, and at last by prostrating your selves on your knees at the feet of an Arch-Bishop or lord Bishop receiuing your Ordination from him, who herein exaltes him self aboue God, exercising the power of the beast, disposing Christ and his Church of this holy Ordinance taking it wholly into their owne power, and disposing of it onely to such as promise faithfull obedience vnto the Hierarchy of Arch-Bishop and lord Bishop which is the second Beast, and which your selves say, both in words and writings is an Antichristian Hierarchy. The lord give you eyes to see how you have broken the Covenant of the lord in polluting and abolishing this his holy Ordinance, and be ashamed to remember the Covenant you have made with this Hierarchy, by which Covenant of obedience you have gotten your Ordination, and so are the Prophetts of the Beast: for to whome soever you give your selves to obey, his servant you are to whome you obey.

Rom.

Rom. 6. 6. although you deny him in words as you do. Have you gotten an Office of the Hierarchy, and vnder the Hierarchy, and will you in words and writings protest against the Hierarchy, and yet receyue your Office, which you have gotten by promissing obedience thereto? and thinke you to serue Christ with this your stolne Office? Halt not so betwene Christ and the Man of sinne: but if you will deny your lords that have preferred you to Office, deny their Office also, in both which you shall do well, but if you will receyue your Office receyue your Lords also that have preferred you, in both which you shall do euill. What conscionable answere will you make to these thinges? dare anie affirme that Christ hath appointed such an Ordination, either in the manner of administration, or in the meanes of coming by it? hath Christ appointed you to sue, and make meanes to a Prelate and ride manie miles with letters of commendations, & pay all fees that are due (wee speake within our compasse) to get Ordination? Did Th-appostles euer ordeyne Pastors but before, or in the presence of the flock? did anie euer go and sue or seeke to Th-appostles to be ordeyned? and when anie were ordeyned did they kneele downe at Th-appostles feet? and did Th-appostles bid them receiue the holy ghost? is this the manner and meanes set downe in the scriptures of coming by Ordination? and if it be not, how dare you seeke and submitt your selues to it. Will you say that Christ hath appointed no certen due order and meanes of Ordination? then do you blaspheme in saying the rules and examples of the new Testament are but certen rules of direction, and so make you Christ not

not so faithfull as Moses. Is the holy Ordinance of laying on of hands one of the doctrines of the foundation Heb. 6. 1. 2. and may it be come by, by anie meanes, or from anie persons pea eben from the Pope? and you approve of it as you do, seeing you have no Ministry but from Rome, it is the roote from whence all your Ministry is sprung, and the Wild Olive wherein you are all by your Ordination engrafted: and therefore as the roote is, such are the branches: and the roote you all confesse is most unholy, and so doth the lord judg you, you evill servants out of your owne monethes, you are all most unholy, and false Prophets, the Prophets of the Beast, and not of Christ in that you are not Elected, and Ordeyned by the rules of Christ and have not the word of God nor testimony of your flockes for your true entrance.

What can you now have to say for this your Office thus uniuersally come by? except you will plead possession (how uniuersally soever it be come by) for a good title, and so justify Ahabs possession of Daboths vineyard, when Jezabell had slayne the right owner thereof. As the lord lieth, no lesse, but much more is the wickednes of your possession, in that the Beast hath troden vnder foote and crucified the Sonne of God Reuel. 11. 8. and sits as God in the Temple of God, and hath appointed you his Priests to serue at the Alter, and thus have you consented together in evill, and trample vnder foote the Testament which Christ hath purchased with his blood, and have broken into the sheepsfold of the lord like theeves and robbers and do nothing but steale, kill, and destroy: for you destroy all the people that submit to your Ministry, in that you bring them thereby vnder the power

wer of the Beast, you habeing fallen downe on your knees and worſhipped the Beast, receiuing your spirit and Office from the Beast, and the people are all partakers of this sinne in that they admitt of you in your Office, and thereby peild that power which Christ hath reserued, in his owne body, (which is his Church) vnto the Beast: so are you all dispisers of the law of God, and have giben away his holy Ordinance of Election and Ordination, which he hath by his owne word and Spirit appointed in his Church. you have giben Christs honoz herein vnto the Beast: and so are all both Preists and people worſhippers of the Beast and his image, and have receiued his marke, and therefore shall you all drinke of the mere wyne of the wrath of God, if you repent not. Aeucl. 14. 9. 10.

And thus much to the ministry of the Puritane profession, to proue them all false Prophetts, as those that runne and God hath not sent them, their Election and Ordination to their Office, and their possession of their Office being most unholy and vniust, not being according to the exact rule of the law of Christ Iesus distinctly and most perfectly set downe in the new Testament, which he hath purchased & sealed vnto vs, with his blood, to stand for a law of Election and Ordination for ever: vnto which who soeuer addeth or taketh away either in word or action, by Doctrine or example, the Lord will add vnto them, all his judgments, and take away all his mercies. Aeucl. 22. 18. 19.

You being thus by the word of truth all declared and proued to be false Prophetts, not habeing entered into the shepfold by the doze, it must needs followe

of the mystery of iniquity.

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follow according to the words of the Lord, that all the great signes and wonders that you shew in this your false ministry are lying signes and wonders.

Let it not be greivous vnto you to heare of these thinges whereby to prouoke you to wrath, but let it be greivous to you, that you thus sinne, and so be prouoked to indignation against your selves, that you may come to repentance.

Here is all your Zeale of wonder, and signes of so great seruentie, whereby you worke vpon the blind consciences and ignorant affections of the simple decaied soules, proued to be false and deceivable: all your fire wherewith you kindle the harts of men, and seduce simple woemen, making them beleue you have brought it from heauen, all this is but the false enlightning and heat of a false spirit, euen of that spirit which your spirituall Lord breathed vpon you, when you kneeled on your knees before him, and he laid his hands vpon you, and most blasphemously, euen in the high dishonour of the spirit of grace, bad you receive the holy ghost, by and in the power of this spirit do you preach and pray, and do all your great wonders, and ether spirit have you none, for this is the spirit to which you have submitted, and by this spirit onely are you sent, and therefore are you all false Prophets, and you have not the spirit of God abiding in you, ye are gone out of the way, ye have caused manie to fall, ye have broken the Covenant of levi, in that you are admitted to the Order of Priesthood by the Man of sinne  
who

who is an aduersary against God, to whose blasphemous consecrating of Priests directly contrary and opposite to the holy established ordinance of Jesus Christ in the Gospell & the spirit of God can give no approbation ~~therefore~~, neither admitt of such to be the Prophets of God (that have not entred by Christ the true doore and way, but have entred by him that sits as God in the Temple of God) but adiudgeth you all to be false Prophets.

Leaue of therefore your great daies of humiliation by fasting and prayer, wherein sometimes you make the people to Cover the Altar with teares, and wherby some of you have taken vpon you to cast out manie Devills, going on to the hight in shewing signes and lying wonders, to deceabe if it were possible the very Elect according to the prophesie of Christ which is thus fulfilled in you. Kindle fire vpon the altar of the Lord no more in vaine, the Lord hath no pleasure in you, neither will accept an Offering at your hand, but will curse you as deceauers, who vow a holy Offering, but bring a Corrupt Sacrifice vnto the Lord Mala. 1. 14. and all this you do, and shall do, so long as you serue in your Office and Ministry, receiued by the power and authoritie of the Man of sinne, contrary to the holy Ordinance of Election and ordination appointed by Christ in the new Testament.

And

of the mystery of iniquity.

And now at these things we dare not but thinke  
you have done, and do through ignorance. Amend  
your lives therefore and turne, that these your great  
and greivous sinnes may be put away, when the time  
off refreshing shal come from the presence of the Lord.  
And take heed both you, and all the people that do  
with such admiration runne after you, as wee our  
selves have done (wee speake it to our owne shame)  
take heed least that now your ignorant zeale and fierp  
spirits of error wherewith you have enflamed the  
hartes off the simple, being diseobered, take heed least  
you boyle in great heat, & gnawe your tongues for sor-  
row, & blaspheme the God of heaven for your paines,  
& for your lores, & repent not of your works, as is pro-  
phesied men shal do, Rebel. 16. 9-11. From which  
hiest measure off sinne the Lord for his Christs sake  
deliver you, and through Gods grace we wil hope  
better things off you, which the Lord grant we may  
find in you, for the Lord knowes our unfained hartes  
disire is, that you might all be saved. And we exhort  
the people off God no longer to harken to the voice off  
strangers, but that they flee from them, according to  
the Counsel of our Saviour Jesus Christ. Josh. 10. 5.  
And let the people see with their owne eyes, how you  
have all shewed your selves to bee hirelings, which  
are not the Shepherds, neither the sheepe are your  
owne, in that seeing the wolfe coming, you have fledd,  
and left the sheepe, nap manie of you even of those  
that are accounted most faithful and holp, have, and  
do go your selves and lead Your flockes to heare the  
voice of strangers that are set bp, and stand bp in that  
Office, and publique place, which you challeng for  
your owne, and are glad your selves to preach in cor-  
ners: Others of you make a secret composition with  
the Hierarchy (which) you professe to abhor) and then  
their some wretched man under you, to surplice and crosse,

and

and

and sinne for you. Oh how hateful and abhominable are the works of darlines of this kind, which are done off you in the light; and al this vnder a great seeming shew off holines; but is meere hypocrisie and dissimulation because you are hirclings and not good shepherds, who would lay downe their liues for their sheepe, rather then lead them into the hand of the destroyer: and if you deny them to bee sheeues and robbers that come into your places, and are made pastors ober your flocks, against your wills, and against the mind off the flock: then must you needs acknowledge them true shepherds ober the flock, and that they have come in by the doore, and acknowledge your selues iustly thrust out; seeing you in your iudgments hold but one Pastor ober a flock.

Wee wil not follow you in these particulars, except further occasion be offered. But remember how you compare your fellow Preists to Circumcellions or Friers, going vp and downe with the bishops bulls like beggars, to see where they can get entertainment and see not al this while your selues, pea some of your cheife spirits for working lying wonders, stand in the market place to be hired from the East to the west, and to be transported from North to South, wheresoeuer you can get a good Towne pulpit, or a privileged Chappel a great Chamber or dining parlor to administer in, how prophane soeuer the Towne or house hold be, you wil not let to make the all partakers of the holy thinges at first, before you knowe your shepe, or your shepe knowe you, contrary to Christs owne words. Joh. 10. 14. And al the power you have to administer is, by the authoritie off the Bishops bull, which you haue in so great contempt, and yet it is all the seale of your admittance to your ministerie, and warrant for your administration therein, a most fit warrant for such



such administrations. Oh that you could see these things. if you have anie, the least love of God in you cast of al these abominations, and become the disciples of Christ, and preach Christ in his owne ordinance as his disciples did. Act. 11. 19, which if you wil not doe, but runne on in the heate of your blind zeale in this your false ministerie, the shall you be found to be those false prophets that come in shepes clothing, of whome our Saviour Christ hath foretold, Mat. 7. 22. that shall say, Lord, Lord, have wee not by thy name prophesied? & by thy name cast out Devils? & by thy name done manie great workes? To whome he will answer: I never knewe you. depart from me ye that worke iniquity. Let this suffice to have proved by Gods word, that your Election and Ordination to the Office of your ministerie is not off God: and that you have not entred in by the doore, but have climed vp another way, and therefore are theeves & robbers, false Prophets, hierlings, strangers, whose voices Christs sheepe heare not, but they flee from you and wil not followe you. Joh. 10. 5. And by this are all they that heare you, and followe you, most plainly proved by the most evident wordes off Christ, that they are no one of them his sheepe: for he saith: His Sheepe knowe his voice, & followe him, & they wil not followe a strainger, for they knowe not his voice. And this is al the comfort that Gods word doth afford anie one of you in your flocks that followe you, they are not Christs Sheepe. And this is all the comfort that the people can have off you. You are not Christs Shepherds: so are you like people like Preist, like Shepherds like Sheepe. And you shall perish everie man for teaching and drawing them after you, because you are false Prophets and are not sent of God: and the People shall perish everie one off them,

for hearing and following you because you are strangers and hirelings. if you and they repent not Luk. 13. 3. This is the word of the Lord, the which you shall neither all nor any one of you be able to gainsay, for you shall never be able whilst heaven and Earth endureth to make any shew from Gods word for your entrance into your Office of ministerie, and then are you utterly confounded in all your waies, and all the people that follow you.

Wee have spoken sharply vnto you as it may be thought, and if wee have not wee had need, seeing you have bene so often spoken vnto, of this your false ministerie, and that with excellent words, and yet you have not regarded, which might discomfite vs in you and discourage vs in our owne simple playnes: But the love of Gods glory which (through his grace) wee hold most precious, and the longing desire of our soules after your salvation: and the salvation of this whole land which is so deare vnto vs, and wee so much wish and pray for: And the hope and assurance we have of Gods mercie and power to prevaile by weak meanes, these causes have stirred vs up, driven vs on, and encouraged vs to speake thus vnto you. And wee pray you by the name of Iesus, that as there is any purpose of heart in you to feare God, and walke in his waies, or any love in you to this people, whome you are bound so much to regard, with all faithful carefulnes, make haist to reforme your owne waies, and to enforme this people in the way to life, and salvation, according to the strict rule of Gods word, and do not still lead them on in the way to death and condemnation, according to the new inventions of your owne hearts, and old traditions of other men.

Wee will now returne to speake a few words of your

of the mistery of iniquity.

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pour ground, and reasons (or rather excuses) that cause  
you to vndergo these thinges whereoff you cry out so  
much for reformation. One is : because it is vnder  
a Christian King. Wee demaund off you, how iff  
the King should bid you cruelly enforme him, whether  
it were more lawfull for a Christian King to restraine  
the Church off some off the Ordinances which Christ  
hath appoinced, then for a heathen King ? It can  
not bee that you would tell the King that a Christian  
King might more lawfullly do such evil, then a hea-  
then King, iff you should, you would make Christia-  
nity a libertie to sin, which map not bee : why then iff  
a Christian King map not more lawfullly do such evil  
(evil sure you hold it to be, els why cry you out so much  
for reformation) neither map you more lawfullly obey  
him in such evil, then a heathen King. I caue off  
such deceitfull pretences and vaine p[er]maginations  
for the which iff you should bee requir'd warrant out  
off Gods Word, you would easily see that it is but an  
excuse off a false shewe. The Disciples off Christ,  
who were most obedient subiects, and taught you and  
vs all obedience vnto our King, yet they would not be  
restrained in the causes off God, but chose rather to  
obey God then men, and rather to suffer imprisonment  
and beating, then to bee restrained either of preaching  
or practicing anie off the ways off God although they  
were commaunded, imprisoned & beaten by the High  
Priest, the Counsel, and al the Elders off Iuda that  
were no heathen Governours. Act. 4. Those were faith-  
ful disciples and were content to obey in al sufferings  
And such obedience should you have submitted vnto,  
iff your hearts had bene vp[er]right to God and the King  
herein: but you have al bene found deceitful vpon the  
weights and lighter then vanity it self in these thinges  
when you came to trial, and have dabbed with vn-  
tempered morter, and no marvail though you fel, be-  
cause

cause the lord was not your strength in that you sought not the right way, but would have established a Prelbitary Hierarchy, and a decreeing Synod, which would have bene no more pleasing to God then an hierarchy off Arch Bishops and Lord Bishops, and a Canonical Convocation house: for they have bene one mynd with the Beast, and give the right hand off fellowship one to another, seeking and exercising one power, which is, to rule over mens consciences by their owne lawes and decrees. Therefore scribe no more for that your waie, the Lord wil eber be against you in it: For if a Ruling Prelbitary by their Synodal decrees and ordinances bee lawfull, then why not a Ruling Prelacy by Convocation Canons lawfull? and then why not a Ruling Pope? These are all off one Condition in their degrees, and not anie one of them more pleasing to God then another, although they bee ebery one more sinful in their degrees then other, yet they all abolishe Christs ruling power: but if they repent not, Christ wil crush them with a septer of iron, & breake them in peeces like a potters vessel. and wil rule his people with his Septer of righteousness.

Your next ground and cause off vndergoing these things, you so much dislike, is, because you are loath to breake the peace of the Church. Where you have learned to vndergo sinne for peace sake we knowe not but sure we are of God you have not learned it. Paul and Barnabas had not learned your lesson herein, for if they had, they would not have made such great dissension in the Church at Antiochia as they did about the doctrine of circumcision: If Paul had bene of your peaceable mynd, he would (seeing he had suffered Timothy to be circumcised for peace sake) also have suffered a litle the doctrine of circumcision, but he would not. Furthermore The apostle comaunds the Church. *Gal.*

16. 17. To avoid, or have no fellowship with those that  
 cause division & offences contrary to the doctrine which  
 they had learned. And the same Apostle warnes the  
 Thes. (2. Thes. 3. 5) in the name of the Lord Iesus Christ  
 that they withdraw themselves from every brother that  
 walketh inordinately & not after the instructio which  
 they had receiued. Now if there be in you any conscience  
 of the Religion of God, see how corruptly you walkie  
 in these things, making a shew of godlines but deny-  
 ing the power thereof. Do not pour brethren the Arch-  
 bishops and Lordships with Archdeacons, Cha-  
 cellors, and the rest, cause divisions and offences con-  
 trary to the doctrine which ye have learned? and do  
 not they not walkie inordinately and worse too, and not  
 after the instructions that both you, and they have re-  
 ceived of the Apostles? how then is it, that you will not  
 (according to the Apostles commaundment, exhortation,  
 and so strait warning) avoid them, and have no fellow-  
 ship with them, and withdraw your selves from  
 them? is this your peace a Godly peace? which is so  
 contrary to the whole word of God. Besides this wee  
 must tel you (beare it patiently) that it is but ignorant  
 dissimulation in you to say, you vndergo all these  
 thinges because you would not breake the peace off  
 the Church, for if you did so much tender the peace off  
 the Church as you pretend, and that you would not  
 have your beloved stirred up, nor weakened before the  
 pleasure, why then have you written so manie booke off  
 open contempt? Why have you sought so much,  
 and made challenge for disputations, why doe you  
 make so manie loude outcries and dayly complaints  
 and tedious Parliament suites? How can you pos-  
 sibly devise more vnpeaceable courses, except you  
 should raise tumults contrary to the law of God and  
 of the King (which we know is not in your thoughts)  
 you can no way devise to bee more vnpeaceable;

Had it not bene a much moze peaceable course quietly to have seperated with love and humilitie; then to have stirred up so much bitter strife in the bosome of the Church whose peace you pretend so much to regard. Oh that you could see that it is your owne peace that you respect in all this. For what breach of peace had it bene in the Church, if you all had peaceably withdrawn your selves, and lovingly admonished the Church holding it a true Church as you do, had it not bene much moze peace, and much lesse trouble for the Church if you had so done? There is no question it had: but whether your peace and profit would have followed, is the question; and take heed that bee not the cause of your (for peace as you call it) undergoing of these things. Wee could speake largely of this point, but wee spare you, onely wishing you not to perswade your selves, nor to make the people thinke that you have suffered great things, whilst you eate the fat of the Land, but knowe this, all you that eate any bread from whose hands soever, by, or in respect of your Office of ministry, that you feed off the portion of his meat, whome you seek to destroy, fulfilling the prophesie of Dan. 11. 26. Where he prophesieth of the destruction of the Man of sinne, saying They that feed of the portion of his meat shall destroy him. And may not the simple understand, that you getting your bread by that Office, which Office (as is proved) you have and execute by the power and under the authoritie of the man of sinne, you feed of the portion of his meat, serving at his altar, and so eate you of the things that apperteyne to that Altar, you gaining them by that Office. And let all the people knowe of all Estates and degrees whatsoever that give you any maintenance or entertainment in respect of that Office, entertaining you as Prophets, they shall never receive a Prophets reward, but sinne against

against God, in mainteining and entertaning false Prophets, although they bee as full off good meanings as the Papists are in entertraing their priests. Wee have not the least intent herein of diswading anie frō doeing good vnto you, but that they should not receiue you, nor giue you a Cup of cold water in the name of Daughters, for al their liberallitie bestowed vpon you in that regard I shall neuer receiue recompence of reward at Gods hands, seeing you are all false Prophets, and so adiudged by Christ himselfe in that you have not entred by Christ into the sheepfold. And if you shall anie of you open your mouthes to defend your selues herein, the word of the Lord I shall conuince you, and stopp your mouthes, that you shall not bee able to speake with anie vnderstanding. And now wee aduise you to bee ashamed; to plead that you doe vndergo these thinges for the peace off the Church, except you wil hold your peace: For you are wise enough to knowe that there is no other way to breake the inward peace of the Church, which peace you must needs meane, for it is not in your powers nor haires, to breake the outward peace of the Church, and there is no other way to breake the inward peace of the Church, but by words and writings of opposition and contention, and makinge deuision, al which you haue practised to the vttermost of your powers, and when for feare of your owne peace you durst go no further, then haue you sett out your bookes of vnkowne Authors (which therein are no better then Libels) wherein you haue no regard what troubles and dissensions you make in the Church so you can preserve your owne peace. And thus you mainteine by al force and violence of contention a most troublesome ciuil war, which of all is most dangerous in Church and Comon wealth, and yet you professe you suffer and vndergo al these evils

you complaine of, because you tender the peace of the Church, and so through ignorance you fall into great dissimulation and hypocrisie, it being (if you could see) onely your owne peace you secke, and therefore it is you undergo these things that you disapprove off; For would you not if you might (without danger or losse) reforme your selves and as many as you could? according to that reformation you sue for: your owne consciences can tel you, you would. If the King at first had made a law, that all should have bene in subjection to the Bishops power and Government in the Church, but he would have no man punished by imprisonment nor put out of their livings that should refuse, would you not all that make any conscience off your waies have reformed? If you would not then the reformation you plead for, is not needful except the King wil approve of it, and so have you striven all this while about needless things, if the Kings commaundment may disanul the necessitie of them, then are they needful, if the King wil permit; if not your reformation may be spared, and so ought you not to have gainsaid it, as you have done,

And in this both your iniquitie greatly abound in that you make so small a matter off those things, wherein you in iudgment differ from the Lord Bishops, seeing the difference is no lesse then for the whole Government off Christ in his Church. And the Lord give you and all his people Grace duely to consider off it, how greatly you dishonour Christ, and make a mock off him, when you professe him to bee your King, and yet say his Government is not of absolute necessitie, so do you hold it of absolute necessitie, to give him the name off a King, but not to give him the power of a King, what great impietie off high contempt is this? What earthly King would endure this



this at his subiects hands? If pou should do so by our  
 Word the King off Great Brittain, acknowledge him  
 to bee your Lord and King, and call him by that  
 name and title, and bend and bow to him with words  
 of al reverence, but wholy submit your selves to bee  
 Governed by the lawes and Officers off a forayne  
 power, and that by rebellious subiects who ought to  
 bee obedient unto the King, and yet are yet by as  
 Kings, and take the Kings power from him, were  
 you not al worthy to bee accounted traitors and Re-  
 bels? and would not the King cast you all out off  
 his Kingdome, or destroy you al in it? would the King  
 bee satisfied withall your words off flattery that you  
 could vse in acknowledging him, and calling him by  
 the name off your King, when he should see yee had  
 no power to Govern you by his lawes and Officers  
 but that you did submit to be ruled by the Lawes  
 and Officers off his rebellious subiects and enemies?  
 Would our Lord the King endure this? Having  
 power in his hand to abenge himself off you: would  
 he not after his often proclamations made and his  
 manie messengers sent unto you, to commaund you  
 to come from vnder those Governours, and that Go-  
 vernment, least ye bee destroyed with them: and to  
 submit your selves to him, and he will bee your King  
 and your defence: if for al this you would not hearken  
 and obey, would not the King come with his power  
 according to his word, and destroy you all together  
 that would not suffer him to rule over you. Certenly  
 the King would do it in iustice, and for his owne  
 honor, and having protested it with his word. Eue so  
 be you sure wit Christ Iesus your King do by you all,  
 if you stand stil in rebellion against him, submitting  
 your selves to that rebellious hierarchy of archb. and  
 lordb. who ought to be his subiects, but are his en-  
 mies, and exalt the selves above him, governing you by  
 a for:

for: eyne power and Goerment, and not by Christs power and goberment, and the kings proclamations are come vnto pou, commaunding pou to Come out from among them, and seperate your selves, and be his Children and people; And he will receive you, and bee your God and Father, 2. Cor. 6. And Go out of hir my people that ye bee not partakers of his sinnes, & that you receive not of hir plagues, Rebel. 18. Thus doth Christ Iesus pour King cal vnto pou, and if pou will not per harden to his voice, but flatter with pour tongues and say, pou acknowlegd him to bee pour King, but submit not to bee goberned by his power, he wil certainly in his iustice for his hono?, habeing protested it by the word of his mouth, come against pou al, and gibe pou the Cup off the Wine of the fiercenes of his wrath, Rebel. 16. 19. Oh people destitute of vnderstanding, Oh Nation not worthy to be lobed: Can pou thinke in pour mynds that God hath giben all earthly Kings, power to make good lawes, to rule and governe their people by, and commaunded their subiects to be obedient therunto. And hath he not giben Christ Iesus his beloved Sonne, (whome he hath set vpon Dabids throne for euer, and made King ober his people Israell) power to make true lawes and good ordinances to governe and rule his people by; and hath he not commaunded al his subiects to be obedient therunto? wil no king of power suffer his subiects to submit theselues to be goberned by the goberment of anie other, ad so to be deprived of that goberment which God hath giben them ober their subiects; and can pou bee so vnwise to thinke that Christ Iesus who is a King of greatest power, will suffer it in his subiects? Can pou not see that a King is no King if his Goberment ober his people bee taken away, and can pou thinke that Christ may bee a King without his goberment? What vanitie doth possesse pour

your minds whilst you make so male a matter off  
 Christs government, saying you differ with the Bi-  
 shops in no fundamental point, but one in matter  
 of Government. See (if there bee any sight in you)  
 if the Lord Bishops power of government were taken  
 away, where were their kingdome? their names and  
 titles would not support their kingdome, and this  
 they see, and you find by their Can. 7. Anno 1603.  
 which they have made for the firme establishing off  
 their Government, knowing it to bee fundamentall,  
 without the which, their kingdome would presently  
 come to nought even in one houre, even so have  
 they brought Christs kingdome to nought amongst  
 you, by taking his government from him. Who ha-  
 ve witched you thus to say and teach, and seduce the  
 simple as though government were no fundamentall  
 point: knowe you not what Government is? Can you  
 divide Christs government (as hee is a King) from his  
 power, or his power from this government? Will you  
 make him a king without government? Wherein then  
 is he a King otherwise then in name? If the Lord-  
 Bishops should compel you to denie Christ off the  
 name of a king, in, or over his Church, would you not  
 then say, they overthrow a fundamentall point off  
 faith? And have you not understanding to deserve,  
 that the power or Government of a King is off farre  
 greater authoritie then the name of a king, and were  
 it not a much lesse matter for a king to bee deprived  
 of the name and title of a king, then of the power and  
 government of a king. Let the simple iudge whether  
 is greater, a king of great power and government, or a  
 king of great name and title. Let them contend,  
 and see who shall get the victorie. All this wee see  
 done to shewe, how greatly you do erre through igno-  
 rance that cannot deserve that power and government  
 in earthly kings is much greater the name and title,  
 and

and therefore you err in Common iudgment: But you do err much more in spirit uall iudgment in that you cannot deserue Christs name, and power off government to bee of equal estimation, for if you doe not hold al thinges in Christ, and all thinges of Christ, to bee equall, and of like condition or proportion, you oberly knowe the nature and properitie off God: as thus: Al the Graces of Christ in himself are equall a like: and al his workes are equal a like. It was all one with God to make Behemoth spoken of, Job. 40. and the Pinnice Pro. 30. and God esteemeth the both a like: so al the word of God is a like and of like power and authoritie, as Christ himself sheweth, when an expounder of the law accused him, which is the first and great Comaundement: Jesus answered. Thou shalt love the Lord thy God with al thy hart, soule, and mynd, this is the first and the great Comaundement. & the second is like to this. Thou shalt love thy neighbour as thy selfe. And the apostle Iames makes it most plaine that the comaundements of God are all of like power and authoritie, and al of like necessitie to be obeyed: and the holy ghost doth shewe an evident reason, wherefore euerie comaundement is a like to be obeyed, and with the breaking of one is the breaking of al, because (saith the holy Ghost by the Apostle) he that commaunded one commaunded al. Jam. 2. 10. 11. From which ground of truth wee thus speake vnto you in the words of the holy ghost: He that hath commaunded in the Church, the true preaching of the word, true baptisme, and true administration of the Lords supper: The same God hath commaunded also true government in the Church: therefore although you should haue the word of God truely preached, and baptize me and the supper of the Lord truely administered, yet if you haue a false Government, you are transgressors of the whole law of God, and guilty of al.

Thus doth the word of God disapprove and bitterly con-

bene that blasphemous doctrine of pious wherby pou  
 fearefuly detest the pour selves and the people of God,  
 whilst pou hold and teach that Christs goverment in  
 his Church is not fundamentall And besides the word  
 of God we have endeavored to shew pou that in al hu-  
 mane sence and understanding, a king that hath not  
 the power of goverment over his subiects, but they sub-  
 mit to the goverment of strang lordes, they are disobe-  
 dient and rebellious, and give their king onely the name  
 of King: and such subiects are pou, givinge Christ onely  
 the name of a king, but give his power of goverment  
 to strang lordes, your lord Archb. and Bishops, who  
 enlarge pou by their spirit, and pou are enlarged, and  
 who restraines pou by their power, and pou are re-  
 strained, who set pou by for shepherds, when pou  
 please the, and put pou downe like hirelings when pou  
 offend the: who if they destroy pour flock before pour  
 faces, and pou stand by pou dare not aid the, but give  
 Councel for peace, to submit to their crueltie, although  
 they should condemne pour most innocent, and iustifie  
 the most guilty: and al this evil and much more pou iust-  
 ly bring vpon pour selues, and the people, in teaching  
 and professing, that pou differ not fro the Lordes ur-  
 aine fundamentall point, making and accounting there-  
 by the goverment which Christ hath appointed in his  
 Church not to be fundamentall, wherein pou sinne a-  
 gainst God with an high hand, making Christ Jesus  
 a vaine Logoiber whilst by pour practice and profes-  
 sion both in deedes and words pou declare that the Or-  
 dinances of Christ, which he hath appointed for the  
 whole goverment of his Church, are not of absolute  
 necessitie, and fundamentall. If the Jewes had so said  
 and practiced against the ordinances which they recei-  
 ved for the goverment of the Temple and Tabernacle,  
 and appointing the officers by the mouth of Moses,  
 it had made an utter confusio of al, and they must have  
 died. And behold a greater the Moses is here, givinge

ordinances for the government of his Temple and Tabernacle, and for the ordaining of Officers, against which if you resist, and admit of any other you must dye, except you repent Heb. 10. 28. 29. and 12. 25. for you make an utter confusion of all, Oh that you would but looke with your eyes and see, what a confusion it would have brought into the Temple and Tabernacle, if any other Officers, and any other government had bene brought in, then Moses appointed, had not all their sacrifices and services bene polluted and most abominable to the Lord? would Moses ever have endured it, and would Aaron have consented thereto? They would not; and if all the people had, the Temple had bene destroyed with Korah, Dathan, and Abiram, who would have overturned the government and Officers of the temple, for the Lord would have bene as iust in his iudgment upon all, as upon them, Oh that you would consider this, and forget not God, least he teare you in peeces, and there bee none that can deliver you. Are the Lawes and Ordinances given by Jesus Christ for the government of his Temple and Tabernacle, and appointing of his Officers, not so perfect, as those that was given by Moses: and wil not the bringing in of any other Officers and government into the Church of Christ then hee hath appointed, cause as great a confusion, as it would have done in the Temple? and shal not all the sacrifices and services be polluted, and most abominable? as theirs would have bene: wil Christ Jesus the Mediator, and high Priest endure it, or consent unto it, any more then Moses and Aaron would have done? if you say he would then you make his sacrifice farthier then Moses, and make his Church, less holy then the Temple was, and his lawes and Ordinances not so perfect, as those that were given by Moses, and so shal the transgression against them deserve his punishment: but

at the

but all the Prophets, and Apostles, and Christ Jesus himself testifieth the contrarie to this, as you know right wel, and most especialy the Autho<sup>r</sup> to the Hebrewes handleth these thinges at large, shewing that the Temple, Tabernacle, and al the Officers, and offices, and ordinances off administration for Government and service, giben by Moses, were but a paterne, shadowe, and similitude of the Heavely Temple and Ordinances established and giben by Christ, who is the Mediator of a better Testament, established vpon better promises, and is the High Priest of a more perfect Tabernacle: and hath purified al the ordinances with a better blood, & he is faithfull as Moses, & is worthily off more glory & honour, Heb. 8.5.6. and 9.11.23. and 3.2.3. and he will punish with much sorer punishment, those that despise his Law, then Moses could. Heb. 10.28.29. Therefore take heed to your selves for you have brought in an utter confusion vpon the house of God, by submitting vnto another government and other Officers then Christ hath appointed in his Church, and so are al your sacrifices and services polluted, as theirs would have been in the Temple, if they had permitted anie such thinge: and if the Government of the Temple was fundamental, how much more the government of the Church of Christ. Bewise in spiritual wisdom, and then you will perceiue, that true government is of as absolute necessitie in the Church of Christ vnder the Gospell as it was in the Temple vnder the Law. And if you will be of vnderstanding according to all the vnderstanding off men, you will confesse that a kings owne government, by his owne lawes and Ordinances is fundamental and of absolute necessitie in his owne kingdome, and over his owne subiects, or els he is a king but onely in name, and not in power: then must you needs confesse that Christs Government is of absolute necessitie

and fundamer tal in his Kingdome, or els pou make him but a king in name and how can pou in all true iudgment, but acknowledg that it is much better, to have the power and government of a King, without the name of King, then to have the name of a King, and not the power and government of a King. And therefore pou might as well submit to the Lord Bishops to take away Christs name of a King, as submit to take away from him the power and government of a King: but therein lies the depth of the misterie of iniquitie in the man of sinne, in taking wholly from him his power, and yet professing his name: and here be are al the Nations of the Earth deceived, and this it is that blinds pou al, because pou have the professiō off Christs name amongst pou, saying he is your king, this makes pou rest satisfied, although pou could vnto him no one thing els that apperteynes to his Kinglie Office, but onely the name and title off a King. That wee may make this plaine vnto pou (for pou see it not) that pou give Christ onely the name off a King in your Church, wee shewe it vnto pou thus: all that can bee given to a King off his subiects, is to give vnto him all the titles off honor due vnto his name, and to submit in obedience vnto his power: This is al that God requireth to himself in the 1. 2. 3 and 4. Commandements. And this must everie King have, their name, and power, and especially Christ our King: Now the name of a King pou give vnto Christ, but no power of a King: The which that it may appeare evidently vnto the simple wee pray pou to consider that all the power of a King consists in punishing the evil doers, & rewarding the good, as is proved Rom. 13. 1-4. Where That possib shewes, that al the powers that are, they are of God, and they are to this end onely, to punish the evil, & reward the good. Speake now vprightly before God and men, hath Christ this power in your Church? and are his



**Officers** and people permitted to execute it? are the good by Christs kingly power cherished, comforted, and rewarded, and are the evil by the power of Christ corrected and punished? hath Christ power by his owne ordinances, lawes, and officers, to receiue and keepe in the good, and to cast out, and keepe the bad out off the Church? if pou should say, Christ hath his power in your Church, you all (called Puritanes) are condemned at once, for the most evil doers in the whole Church, because you above all are most evil spoken of, mocked, reviled, hated, cited, silenced, excommunicated, and imprisoned: is all this done by the holie kingly power of Christ? then are you the most evil doers, and he are all the proud boasters, cursed speakers, malicious, covetous, and flatterers, that have peace and preferment in the church, weldoers, is this the power of Christ? if it be not as we knowe you will all confesse it is not, then must you needs confesse that Christ hath not the power off a King in the Church: For if he have no power to punish the evil doers, and reward the weldoers the hath he no manner of power by his kingly Office among you, and then do you give him but onelie the name of a King, and so do you give him no more then Pilate gave him, when he wrote a title and put it on the Crosse.

This is Iesus the King off the Iewes. But in all this you thinke to excuse your selves in that you are innocent in these thinges, and protest and seeke much to have it otherwise: even so was Pilate, he washed his hands, and would bee innocent from the Blood off that iust Man: Hee protested he saw no evill in him: And he sought to loose him, but when he saw hee abailed not, he delivered him to the high Priests and Elders to bee Crucified: And thus doe you the best of you all, that when you cannot prevaile that Christ might have his power sett by, (as you pretend,) you

deliber it into their hands that destroy it, and submit  
 your selves vnto them also. Wil you yet say, Christ is  
 your King? When it is thus evident that he hath no  
 power to rule ober you, wil Christ be such a King: be  
 not deceived, God is not mocked, he wil commaund, you  
 his enemies which would not that he should reign over  
 you to bee slayne before him, if you repent not, no pre-  
 tence of excuse shalbee admitted for committing of evil,  
 neither excuse of feare, nor of ignorance, the Lord  
 doth teach al men every where to repent, & they that  
 beleeve & obey shalbee saved, & they that do not be-  
 lieve shalbee damned, which you shall all bee ever  
 one of you that submit to anie other goverment, then  
 that most holy and blessed goverment which Christ  
 hath establisshed in his Church, whereof he is the  
 Head & King. And therefore the Church of Christ is  
 in subiection in every thinge, Ephes. 5. 24. And our  
 Saviour Christ wil no more bee the head nor saviour  
 of such a Church that submits it selfe vnto the power  
 of a stranger, his ennemie, then anie Godly wise hus-  
 band wilbee the head of a wife that submits hir bodie  
 vnto the power of another man, although he make  
 never so manie faire pretices of excuses: ad for this end  
 and to shew al other love and duties, hath the Holy Ghost  
 applyed heere by the apostle compared, Christ and his  
 Church, and a husband and a wife together, to teach  
 thereby al the love and duties of Husband and Wife  
 one to another, and to declare all Christs love to his  
 Church, and the duties of his Church to him againe:  
 how can the holy Ghost be more fit and plaine com-  
 parisons to the capacite of man shewe, and declare  
 the power and love of Christ, ober and to his church,  
 and the subiection that the Church is to peild to him  
 in everie thinge, which subiection seeing your church,  
 wil not peild to Christ, but denies him the whole  
 power off Goverment ober it. Christ cannot be head  
 off

off such a Church, neither can your Church bee his bodie, for euerie bodie is guided and Governed by it owne head, and none of al you that are members off that bodie, are members of the bodie of Christ: But the spiritual lord ArchBishop and Lord Bishop are head of your Church, in that it is in subiection to the in euerie thinge, as you well knowe, and therefore is it their bodie, for euerie head hath it owne bodie, and you al are members of their bodie, whereof Christ is not the Saviour, but he is the Saviour of his owne body, which is his Church, whereof he is head. Ephes. 5.23. The God of grace give you grace to consider your careful estates and standings herein, and deliber you fro that dangerous delighful securitie wherein your hearts are so overrippen, all your senses and affections being bewitched and ravished by that ware of Gold, & Silver, & al excellent mettales of pearles, & al precious stones, of silke, & scarlet, & al costly vestures of vessels of yvory, and of al most precious wood, & off Cinamon, and odours, and oyntments, & frankincense, and Wyne, and Oyle, and fyne floure, and wheat, and Beasts, and Sheepe, and Horses, and Charets, and Seruants, and Soules of Men, and Apples that your Soules lust after. All these things hath the Holie Ghost set downe most larglie Reuel. 18. to discover the deceivableness of brighteousnes, in al the precious delighful sweet and pleasant spiritual baites and snares that are in that your glorious professio of Puritanisme whereby your soules are bewitched and ravished as also in al other professions, amongst those people that are the waters, whereupon the woman arrayed in purple and Scarlet doth sit. Reuel. 17. Of which people you are in that you are in subiection vnto the power of the Beast and his image, and therefore are al your sacrifices oblations and incense in vaine, your Propheciings or preachings, your prayers and pray-

things of God are an abomination vnto the Lord, your silver is become drosse, your wine is mixt with water, The Lord hath covered you with a spirit of slumber, and hath shut vp your eyes. Your Prophets and your cheife Seers hath he covered, because you come neare vnto him with your mouth, and honor him with your lips, in calling Christ your King, but you have taken Government from his shoulder, who is called wonderful, Councillor, the mighty God, the everlasting Father, the Prince of Peace, the increase of whose government & peace shal have no end. Esa. 9. 6. 7. and here doth the Prophet shewe likewise, that he sits vpon Davids throne, & vpon his Kingdome to order it: but al this power you give vnto your strange Lords, and yet you crie and say, that Christ is your King. Thus do you flatter with your lips, & dissemble with your tongues, and your waies are not byright before the Lord.

What might we say to p:booke you, to set your hearts to seeke the lord, and to turne your feet to walke in his pathes, and your eares to hearken to his voice, which seing you will al with earnestnesse profess to do, do it with faithfulness, and cast awap al ignorant hypocrisy, and now that the abomination of desolation is set vp before your eyes, heare this voice of the lord. flee into the mountaines: and Come out of hir my people and turne not back to that which is left behind. Remember Lets wife. Math. 24. 15. 16. Reuel. 18. 4. Luk. 17. 31. 32. Wee will vse no more reasons to p:boe you are not come out of Babilon, but you owne confessiō shal twines against you, in that you daplie complaine of your bondage, therefore you map see you are in the house of bondage, but there is no bondage in the house off God, where the Children off the free Woman stand fast in the liberty, wherewith Christ hath made them

them free, Galat. 4. 3. 1. and 5. 1. Why are you then still in bondage, vnder all those Ceremoniall Traditions, (which you say youe soules abhorre) if you be off those that Christ hath made free? Shall we intreat you w<sup>th</sup> Godlie aduisednes, to consider what the bondage is, and see how youe looke to bee delivered, is not your bondage youe complaine off a spirituall bondage: in that you are restrained off spirituall libertie in the holie things: Having Ceremonies and Ecclesiasticall Lawes and Canons pressed vpon you, which of Conscience you cannot shew, so is it plaine your bondage is spirituall. And how would youe bee delivered from your spirituall bondage, and who should bee your deliverer? Can youe bee delivered but by a spirituall power? and can youe haue anye deliverer but a spirituall Lord? if youe seeke to and, depend vpon anye other Lord to bee delivered from spirituall bondage, youe take vnto your selues another God, and set by a spirituall power against the power of God. And whereas youe should put on the whole armor of God, and wrestle agaynst principalities and powers, and spirituall wickednesses, which are in the high places, and stand fast, youe haue shrunke in the day of battell, and haue not faithfully contented for the maintenance off the faith given to the Saints. But haue, and doe yeeld to the Spirituall wickednesses, which are vnder the power of those spirituall Lords, the Archbishops and Lordbishops, and haue cast off the armor, and swoord off the Spirit, wherewith youe should resist and overcome, and wherby these spirituall wickednesses shall bee consumed and abolished, and youe haue taken vnto your selues a direction after the device off your owne heart, seeking and suing, by petitions not to God, but to me, that youe might haue leaue (as youe pretend) to sett by Christ for your King and Governour: and if youe could get leaue, youe

make shewe, as though you would reforme matters that are greatlie amisse; but seeing you cannot, you are content to let them alone, and groone vnder them (for so you speak) and not to bee too busie, least you should make matters worse. Of this same condition were the people of Israel, when Moses was sent to bring them out of Egypt, for when they saw that leave would not be granted, but that more worke was laid vpon them, and that there was danger and trouble, they would haue made their peace, and haue groined still vnder their burthens as they had done, and so haue continued in that their bondage, as you do in your spiritual bondage, but the Lord was merciful vnto them according to his owne promise, and brought them out by a mightie hand, and with great signes and wonders: and even so hath the Lord promised to bring his Elect (which are those that hearken to the voice of his Call) out of this spiritual bondage of Babilon, Egypt, and Sodom, (wherein you are) by great and marvellous signes and wonders, as the spirit of God hath declared. Reuel. 15. and 16. Chap. by the seauen Angels, which powre out the seauen vials of the wrath of God vpon the Earth: But you must knowe that this is a spirituall Prophecie, and all these are spiritual signes and wonders, which the Lord hath graciously promised to shew vpon Babilon, Egypt and Sodom, (spirituallie so called) to the destruction and everlasting overthrowe of the Scarlet cullozed Beast, and the Woman that sits vpon him, which woman is that great Citie Babilon; and vpon all the people that come not forth at the call of his voice. Reuel. 17. 18. Chap. But take heed you bee not deceived by looking for these things with carnal eyes as the Iewes did, who looked for an earthlie King to deliver them, so that when their spiritual king came they knew him not, but hated him, despised him, persecuted

secured him, killed him, and cast him out, and so remaine in transgression and vnder condemnation vnto this day, by the iust iudgment of God. Take heed least you do so in iuring after and seeking by earthly meanes to be delivered out of your spiritual bondage, and when the spirituall meanes and way is shewed you, you contemne it, dispise it, hate it, persecue it, speake al manner of evil against it, oppose it, reiect it, and condemne it, and so remaine stil in your transgression, and vnder the condemnation of the iust iudgment of God, which the Lord hath pronounced against all those that come not furth of Babilon, partaking thereby with hir in hir sinnes, and so shalbe made partakers of hir plagues, which plagues you cannot escape if you come not furth, but beleebe those false prophesies that prophesie lyes vnto you. Be not deceived by your good intents, and meanings, and good desires whercof you are full: Doe by your great affections of zeale wherewith you abound, aboue al people that we knowe or haue heard of, that haue any knowledg of the Gospel: wee speake not of the ignorant zealous Papists that go before you and all the church (that knowe the name of Iesus) in these things, which makes them thinke their estates most happie. Take you heed least you bee also still hereby deceived: Wee confesse these are excellent things, if knowledg and faith go with them. Furthermore your obedience vnto the second and great commaundment, which is, Love thy neighbour as thy self, and al the particuler dueties thereof, as Honor Parents, do not comit adultery: Kill, steale, beare false witness, Covet nothinge that is thy neighbours. In these excellent dueties berie manie of you greatly abound, and wee cannot but with great affections looke vpon you, and love you for them, yet knowe that manie Papists are no hinger behind you in these thinges: Therefore let not these

things describe you, as though you had all things, because you have these. You see it testified by our Saviour Christ; that a man may have, or do all these things, and yet not follow Christ, as is shewed in the example of that excellent Ruler whome Christ looked vpon and loved for those excellent things in him Mark. 10. 21. And therefore please not pour selues so much in those things, although wee acknowledge they are worthy of great commendations in you, and our soules are much affected to you for them: But if you followe not Christ in the regeneration, that is, if you bee not borne againe of water & of the Spirit, & so enter into the Kingdome off Heaven, all is nothinge, as you see by the example of this Ruler. And Cornelius Act. 10. If he had not bene baptized with the holy ghost and with Water, for all his prayers and almes he had not, nor could not have entered into the Kingdome off Heaven.

Thus entered all the people off God of whose entrance the Scriptures give testimonie, either by rule or example, and therefore if there bee anie other entrance found out, it is not, nor cannot bee of God; this onelie is the dooze which Iesus Christ hath set open for all to enter in at, that enter into his Kingdome John. 3. 5. and the Lord sanctifie al your hearts with grace, that you may enter in thereby: For no other way off saluation hath Christ appointed but that men first beleebe and bee Baptized. Mark. 16. 16.

Thus have wee freely spoken the truth vnto you from our hearts, suspect vs not of the least contempt or dispite, if wee seene i harpe: There are multitudes of you of that Puritane profession (so called) that knowe our love is most true and vnfeined to you all, and that wee cannot but love and reuerence you,  
and



and therefore wee cannot but the more seeke your re-  
 formation wish it, and pray for it, and wee will  
 not gibe the Lord rest therein untill hee  
 heare vs, that wee may see  
 your saluation accom-  
 plished.

**T**He next false profession off Christ, and false Pro-  
 phets amongst you, that wee will (by Gods as-  
 sistance) speake of, is that false profession, and  
 those false Prophets which are vsually called Brow-  
 nists, you are they that say you are Jewes: but are  
 none: and have made your selues a name to bee the  
 Separation, and are falsly so called, but are not, as  
 through the helpe of our God, we shal make it plaine  
 by the Word of the Lord, both to your owne conscien-  
 ces: (if you wil not alwaies resist the truth,) and also  
 to the consciences of al others. And this we will do  
 by those grounds of truth which you acknowledg,  
 which you must be forced either to forsake, or els be co-  
 vinced by them.

And the first ground is this, in your Booke called  
 the Apologie, the first part of your third position  
 stands thus set downe.

A true visible Church is a Companie of people called  
 and seperated from the world by the word of God, and  
 ioyned together by voluntary profession of the faith of  
 Christ in the fellowship of the Gospel. And by this  
 meanes, that is by the word of God: and by thus  
 doing, that is, seperating themselues from the world  
 and ioyning together, (say you) they are become a  
 true visible Church. Now to come to a full dis-  
 coberie off your false profession off Christ. Let it be  
 obserued, that you confesse you were off the World,  
 before you seperated: Which when you were, then  
 were you Enemies vnto Christ, for Christ  
 testifieth

testifieth the World hates him, John 7.7. Then were you none off Christs, for those that are Christs, or off Christ, are not of the world. Joh. 17. 14. and now to be come Christs, you say you are called and separated from the World by the word of God, and ioined together by voluntarie profession of the faith of Christ, in the fellowshipp of the Gospel: This is your constitution, wherein you have erred as map plainlie appeare, for when you were called, and (as you say) separated, you should have ioined to Christ, and have entered into his Kingdome, which seeing you have not done, you are not separated from the world: nor have no fellowshipp in the Gospel. Wee confesse the Lord hath called vnto you, and you have ioined your selues together in a voluntarie profession, but you have not ioined your selues to Christ: and therefore is your profession a false profession, and you have a false Christ that is no Christ, as shalbee hereafter plainlie proved. And to shew you that you are not ioined to Christ you being of the world before you constituted or set by your Church, by your owne confessions, the word of the Lord doth evidentlie declare, that there is no way for them that are of the world, who are not in Christ, but enemies to Christ, as all that are of the world are, there is no other way to ioyne and come to Christ, but onelie to. Amend their lives, & bee Baptized. Act. 2. 38. and Gal. 3. 27. Al ye that are Baptized into Christ have put on Christ. Let vs now intreat you on Gods behalf that you wil no longer be sighters against God in contending against his truth, from the which wee trust through the mercie of God, you shal not bee able anie longer to hide your selues: For if al men that knowe God, and his Sonne Christ Iesus, will not confesse that infidels and unbelievers have no other way to come, and be ioined to Christ, but onelp by believing and being baptized, then you that confesse you were

were of the world before you set up your Church, must needs confesse also that you were infidels and unbelievers: for you shall be as hamed to say that there are any believers of the world, seeing our Saviour Christ saith: *John. 14. 17.* The World cannot receive the Spirit of truth: and *John. 16. 8. 9.* The Comforter shall reprove the world of sinne, because they believed not in me. and *John. 17. 25.* O righteous Father the World hath not knowne thee. and *John.* in his first *Epist. Chap. 5. 18. 19* speaks thus, We knowe that were are of God, & this whole World lieth in wickednes. And this being the condition of the that are of the world. 1. That they cannot receive the Spirit of truth. 2. That they believe not in Christ. 3. That they knowe not God. 4. That they lye all in wickednes. You confessing your selves to be of the world before you ioined your selves together in your voluntarie profession, by a Covenant of your owne devisings (you being of the world) your Condition was the same: Then were you without the Spirit of truth: unbelievers, not knowing God: Lying all in wickednes, and so are you all infidels, as their was, now is, no way for you to come unto Christ, but to amend your lives, & be Baptized, and by Baptisme to put on Christ. Which seeing you have not done, you are still of the world: the spirit of truth is not in you: you are infidels and unbelievers: you knowe not God: and you remaine in your wickednes and so is your profession a false profession of Christ, and you have not the true Christ, but a false Christ, and so is your Baptisme a worldly baptisme brought out of the world, an Ordinance of the world, and not the baptisme and Ordinance of Christ, whose baptism is not of the world, as he is not of the world.

Shall we need to lay downe any other ground to convince you, and stop all your mouthes? is not this easie, plaine and evident enough. What can be more plaine

plaine. You confesse (pour selues) you were of the world before you made your seperation from England: and our Saviour Christ saith, that they which are of the world beleeve not in him: and who wil not grant that they that beleeve not in Christ are infidells or vnbeleeuers, then you being of the world, were infidells or vnbeleeuers, and the Holy Ghost teacheth that infidells or vnbeleeuers, must Amend their liues & be baptized, & by Baptisme put on Christ. And our Saviour Christ Mark. 16. 16. giuing a generall direction to his disciples to preach the Gospel to al, giues likewise a generall direction, what al vnbeleeuers must do, if they wil bee saved. They must beleeve and be Baptized. This strait are you now driuen vnto, either to confesse that before your seperation you were infidells or vnbeleeuers, and then you must beleeve and be baptized, or els that you were beleeuers and faithfull: and then have you Separated from a faithfull and beleeuing People, and not from the World, and you must returne to your bonnet with that false prophet your sike and cheife Shepherd, that hath misled you vpon these false grounds, who not being able (through his infidelitie) to hepe his face towards Jerusalem, and the Land of Canaan, hath sated in the way, and rebelled in the wilderness, and is returned to his so much formerlie detested Babilon and Egypt.

And next let vs shewe vnto you that your Prophets are al false Prophets, and although it bee a full sufficient prooue that they are false Prophets because they are Elected and ordeined to their Office, by a congregation of infidells or vnbeleeuers that are not ioyned to Christ, and haue not put on Christ by baptisme, yet wee wil further shewe them to bee false Prophets, because their Prophecies lyes, and by their lying wonders would if it were possible deceiue the verie Elect, these

these are deceitful workers, & transforme themselves into the Prophets of Christ, as though they were the Ministers of righteousness, whose end (saith the Apostle) shall be according to their works. 2. Cor. 11. 13. 15. yet they doing it ignorantly through unbelief, if they repent, may be received to mercy. 1. Tim. 1. 13. but they must repent as Paul did, who left of being a persecutor, a blasphemer, and an oppressor, else he could never have bene saved: so must they leave of being false Prophets, seducers, and deceivers, or else they shall all be damned: Revel. 19. 20.

And first to shew how your false prophets do transforme themselves, where by they are most dangerous deceivers and tempters they in the forefront of their crye, come with a maine ground of truth, and thus they utter with a loud voice, It is fallen, it is fallen, Babilon that great Citie, Go out of hir my people &c and separate your selves, and come out, this is at their crye to bring the people from the assemblies of England, and then they runne upon England and probe it Babel, and Babilon, we confesse with proove enough which when they have done, working a iust distrust in the hearts of some people, of the spiritual abominations in those assemblies, so far as they themselves dislike, but being loath to cast Babilon cleane to the ground, and utterly to make hir naked and desolate, and to lay all hir honor in the dust, and not being willing, through hardnes of heart, and want of true zeale and holines to runne the race to the end, and to separate themselves from all uncleanes, they teach you still to receive your first and chiefe badg or marke of Babilon, which is your baptism, wherein you receive the seale of the covenant of grace as they say, and teach you, and this you may not part withal upon any condition. Is there any false Prophets, like these Prophets? that

that wil teach pou to sepeare and Come out from Babilon, and to touch no vncleane thinge. And when they have done, teach pou to reteine the Baptisme receiued there, which they teach, and pou professe to bee the seale of the Cobenant of Grace: so are pou sealed into the Cobenant of grace by Babilon: so are pou made Christians and members of Christ by Babilon, for without this baptisme pou are no Christians. Oh how pou crie out against the sweetnes of the stolen waters of Babilon, and yet your selues canot be ware thereof, but are bewitched therewith, the which pou reteine with as little vnderstanding as when pou receiued it, and were washed or Baptized therewith. But your false Prophets to make good the reteining of your Babilonish baptisme, like deepe deceibers with turning of devices, plead that your baptisme must be reteined, and is not to be repeated, no more then Israels circumcision, when they came to the passover, in Hezechias time. Oh that al men would see your deceibableness of vnrightheousnes herein: that to draw simple people after you, and to build your selues by a kingdome, you crie against the assemblies of England, they are Babilon, Egypt, and Sodom, sepeare your selues, bee not vnequally yocked with infidels. What fellowship hath light with darknes? What concord hath Christ with Belial? &c. Therefore al must bee cast away: no communion is to bee kept. But when you are urged or called on for the reteining off your baptisme you receiued in Babilon, then Israels circumcision is your hold: so make you England Israel, and your selues Iudah, pretending hereby as though you came out of Israel, what deceitfull deceiving is this? What turning of devices? to crie, Come out off Babilon, and touch no vncleane thinge, and so shew and declare in al wordes and writings, that if anie man worships the beast and his image, and receiue his

his marke in his forehead or in his hand, he shall  
 drinke of the Cup of Gods wrath, applying this per-  
 ticularly to England: and when you have done come  
 farth sealed in the forehead with the seale of baptisme  
 (as you call it) habeing no other seale for your whole  
 Christianitie, so wec hope you will not say that there  
 map bee a Church of unbaptized Christians, and all  
 this you prove good, because Israels circumcisiō was  
 good vnder Ieroboam, so make you a shew in this  
 perriculer as though you came but from Israel: but  
 if you first trie had beene come out from Israel, and  
 leperate your selves from Israell, You might have  
 cried long enough before anie that had feared God,  
 or had anie vnderstanding of his truth, would have  
 followed you to have built new Churches, and set by  
 an Hierarchy of Ruling Elders, as they and you,  
 (brethren in euil therein also) have done. To draw to  
 an end in this point: if you be come from Israel, then  
 were you true Israelites before, then al that you have  
 left behind you, are true Israelites as wel as you: for  
 al the Ten Tribes vnder Ieroborn were true Isra-  
 elites: and you and the assemblies of England from  
 whence you came were all in one estate and conditiō  
 off profession before you seperated, and they stil re-  
 maine as you left them, ad as you daplie leaue them,  
 they are not become Samaritanes if they were non  
 before: if you like therefore to stand vpon this ground  
 that you have brought your Baptisme fro rebellious  
 Israel, then you Iudah must needs acknowledg Is-  
 rael to bee your sister, for the Lord testifieth that Is-  
 rael was Iudaes sister: Neither did Iudah euer denie  
 Israel to be his sister: therfore map not you vtterlie cast  
 off England that is your sister Israel.

And whereas you acknowledg in your booke called  
 the Apologie, Pag. 113. Through ignorant dissimula-  
 tion and flatterie, that you never doubted, but there

are

are

are thousands in the Romish Apostacie in England which receive not the Beasts marke in their forehead or hand, but bee careful to keepe the Commaundements of God and faith of Iesus, must pou not acknowledg, except pou bee destitute of al vnderstanding, that these thousands that are baptized with the same baptisme that pou are, and that receiue not the marke off the Beast: and bee carefull to keepe the comaundements off God, and faith of Iesus, must pou not acknowledge that these thousands are a true Church, or true Churches as wel as pou? Dare pou say moze of your selves? Whereby to challeng anie preheminance: are pou anie moze (if pou were so much) then truelie baptized, free from the marke of the Beast, carefull to keepe the Commaundements of God and faith of Iesus? What darke blindness is this, and palpable worde of flatterie? To confesse in words, there are thousands in Englands Apostacie in as holie and blessed estate as anie people of God can bee, and when pou have so done, both by practice, writing, and teaching, denie all spirituall communion with anie one of them, and not to suffer anie one of them, to haue communion with pou, except they make and submit to a new Cobenant with pou, which covenant pou haue made according to the deuising off your owne harts. What Syon haue pou buile that wil not open hir gates to men (as pou confesse) truelie baptized, haueing no marke off the Beast, keepring the comaundements of God and faith of Iesus: how woefullie are pou overtaken in these things, how can we thinke lesse of this, the that it is ignorant dissimulation and flatterie, with such faire words to stopp the mouthes, and blind the eyes of Mr. Bilson, and the Oxford Doctors, and when pou had walled by that breach, and dawbed it with moze of deceitfull temper, then to professe and practice the conerarie. Thus do pou when it wil serbe your turne,



turne, make England Israel, and when pou please it is Babilon, Sodom, Egypt: and herebp have pou a long time, and stil do, like most subtile charmers, charme the simple and ignozant, so that thep receive not the love of the truth, that thep might bee sabel, building and holding by herebp pour kingdome and thysone: ad if anie incline to retorne from pou to England againe, then is England Sodom, Egypt, Babilon, and worse iff worse could bee: and if anie make question of casting awap that Baptisme oz was hing received there, then England is but rebellious Israel, and let hir take awap hir fornications out of hir sight, and hir adulteries from betwene hir brests, and she map still bee a wife. What can bee said to this pour deceitfull duple dealing? wee must bee forced to leade a simple duple answer thus: If pou were Babilonians, and have Babilons baptisme bpon pou, then have pou no rule noz example, that the Babilonians circumcission could bee accepted and admitted to the passover: and if pou were true Israelites before pou seperated, and have Israels Baptisme bpon pou, and so become to Judah, then must pou acknowledge Israel from whence pou are come, (which is England) pour sister and so map pou againe go follow the voice of that old deceiver, that hath so long bewitched pou, who lies in wait for pou, knowing that pou cannot stand bpon these grounds, but pou must bee forced either to cast awap pour baptisme: oz els, retorne from whence pou had it, except pou wilbe the most wilful blind people bpon the whole Earth that have anie knowledg off Christ, of the which pou give iust cause off iealousie. Therefore in Gods feare take heed, and perisb not in pour stifnecked perversnes.

To shew pet further, that pou are false Prophets, and prophesie lies: wee produce out of pour Booke

subscribed with general subscription, your Apology  
 Pag. 110. Where you gainsay Mr. Bilson, for saying you  
 affirm by consequence, their Sacraments no Sacra-  
 ments, & Church no Church. To cleare your selves  
 of this imputation, you teach that wee must bee care-  
 ful in al such causes alwaies to discern and distinguish  
 betwene a true Church, a false Church, and no church:  
 Betwene true Sacraments, false Sacraments: and no Sa-  
 craments. Your prooffe and example is. Iudah a true  
 Church: The Ten Tribes of Israel a false Church: The  
 Philistines and others the like, no Church. And so at  
 this day, the Turks and Pagans may be reputed no  
 Churches: The Romish Synagogue and al hir daugh-  
 ters false Churches: The Christians which bee set in the  
 true faith and order true Churches. Thus you say the  
 difference may bee put, but you are al false Prophets  
 herein and teach lies, these are but the devices of your  
 owne hearts, these are your schoole distinctions where  
 by you pervert the holie word of truth, and we exhort  
 all the people of God, to take heed of you when you  
 distinguish, and when you bring your matters about  
 with, in a respect, and in a double respect, not but that  
 we hold it lawfull to use distinctions, and to shew re-  
 spects, but because you usually deceive thereby: there  
 is no truth of God so evident, but with your distinc-  
 tions and respects, and twofold respects, you will per-  
 vert it, and when you are not able with evidence of  
 truth to mainteine your false waies, then your dis-  
 tinctions and respects must make it good, whereby  
 you insuare the simple, and compass them about as  
 with a thick mist, wherein they cannot see which way  
 to go, but are faine through hardnes of hart and in-  
 fidelitie (which are the causes, of their ignorance and  
 blindness) to give their hearts to you to be led, and you  
 like deceitful blind guides lead them into the pit, as  
 in this peccetuler in hand, wherein if you bee over-  
 throwne

throughte and discovered pour whole cause is thus fa-  
 destroied, as pou are al pet once againe probed in fi-  
 dels and unbeleeyers. And wee doubt not but by the  
 gracious aid and helpe of our God, we shal bee able  
 by his word to conuince pou al herein, w<sup>th</sup>hout whose  
 great helpe and aid, wee in humilitie confesse, we are  
 not able to withstand such stronge and wise aduersa-  
 ries of his truth as pou are, who do exercise pour sel-  
 ues to deceive, our owne experiences and knowledg  
 of pou causeth vs thus to speake: wee hope pou do it  
 ignorantlie, or els there were no hope of pour repen-  
 tance and saluatio<sup>n</sup>.

To the point in hand wee say and probe by the  
 word off God that pou can in no ordinance of Gods  
 distinguish or put difference by the warrant of Gods  
 word, betwixt false and none, and pour baine distinc-  
 tion will hold onelie in wo<sup>r</sup>ldlie things, and pou  
 are euen all herein and sold vnder sinne, blame vs  
 not though wee reprove pou sharplie for this, because  
 pou have deceived pour selues and the whole World  
 hereds so far as pour voices have sounded, and pou  
 have and do daplie destroie the faith of manie.

We proceed to probe that pou cannot by Gods  
 word distinguish, nor put difference betwixt false and  
 none, in Gods ordinances, and this the eternall word  
 of truth doth shew. Revel. 2.2. Where the holie ghost  
 speaking off false Apostles comends the Church off  
 Ephesus, for examining them which said they were  
 Apostles, but were none, and were found lyars. And  
 vers. 9. I knowe the blasphemy of them which say they  
 are Iewes but are none, but are the Synagogue off Sa-  
 than. And Revel. 3. 9. The same words are vitered by  
 the holie Ghost. Thus doth the spirit of God teach  
 vs, that a false Church is no Church, but a Synago-  
 gue of Satan; and false Apostles are no Apostles,

so then are false Sacraments no Sacraments, and so false and none in Gods ordinances are al one, and you cannot distinguish nor put difference betwixt them. And for further manifestation of the truth hereof, let vs referre the things that are of God, to God, and so shall it appeare to all but those that will not see, that there is no difference nor distinction to be made in Gods ordinances betwixt false and none, as thus: A true Church of Christ: a false Church: and no Church of Christ, if now a false Church bee not no Church of Christ, then it is a false Church of Christ, so is there two sorts or kinds of Churches off Christ, and so should Christ have two bodie, a true bodie, and a false bodie, what blasphemie is this? when the apostle saith: there is but one bodie: so likewise if you say, there is a true faith of Christ, a false faith, and no faith of Christ, if a false faith, and no faith, bee not al one, then there are two faiths of Christ, a true faith, and a false faith of Christ, but the apostle saith. There is but one faith. In like manner, if you will say, as you doe, that there is a true baptisme, a false baptisme, and no baptisme, if a false baptisme, and no Baptisme bee not al one, then is there two baptismes, but the apostle saith, there is but one baptisme, and of all these there is but one, as there is but one God and Father off al, which is above all, and through all. Ephes. 4.4.5.6. Who if he were in you all, you would submit to his truth, and never open your mouthes moze against it. Cast away these your logical distinctions, which are fit to distinguish betwixt a false houre glasse and no houre glasse, and a false looking glasse and no looking glasse, and not fit to distinguish betwixt a false Baptisme and no Baptisme, a false Church, and no Church, betwixt which the holie ghost admits of no distinction nor difference. Wee conclude therefore with the word of truth against al these  

your

pour deceitful distinctions and lying prophesies, that a false Church is no Church of Christ at all, for Christ ha h no false Church: Therefore you holding Englañd a false Church, it is no Church of Christ, and so pour false Baptisme is no Bap: i me off Christ, and so are you all infidels vnbellevers, and false Christians, that is no Christians, and you are they that sap, you are lewes and are not, but are the Synagogues off Sathan. And lett this suffice for the overthrowe of pour most false and decentfull distinction.

And whereas you bring for pour prooffe of a true Church, a false Church, and no Church, and sap: Judah was a true Church, Israell a false Church, and the Philistines no Church, these are but pour owne sayings ad devisings without prooffe, wherebp you have and doe mightilie deceive, although pour words bee without all vnderstanding, for Israell was a true Church as Judah was, for the Israelites were the true seed off Abraham, seperated from the world vnder the Covenant off God, which was the Covenant off Circumcision, Gen. 17. 7-15 as well as Judah in Hezechiahs time, when they came to the passover: And if they had beene the false seed off Abraham, then had they beene false Israelites, then had their circumcision beene false, and they had beene a false Church: So had they beene no seed off Abraham, no Israelites, their Circumcision no Circumcision, and so no Church. For a full conclusion, and a certen rule off direction from the Word off God, where by the People off God map try all pour deceitful distinctions off this kind: when you put difference betwixt True, False, and none, in, or off anie Ordinance off God, Lett all ob-

obserue, and would to God you your selves would be informed, that God and his lawes and Ordinances are one. John. 14.6 Of equal power, authority, and truth, and therefore you can no more say, a true Church, a false Church, and no Church, a true Baptisme, a false Baptisme, and no Baptisme, which are holie ordinances of God, then you can say a true God, a false God, and no God: and your distinction will hold no more betwixt a false Church, and no Church/a false baptisme, and no baptisme, then betwixt a false God, and no God: and if a false God be no God, then a false Church is no Church of God, and a false baptisme is no baptisme of Christ. Your false Church then being as is shewed and proved no Church of God, then it is the Synagogue of Satan, and your false baptisme being no baptisme of Christ, then it is the baptisme of Satan. The Lord give you to consider of your estates and standings herein, that although your contempt of vs is, and hath bene great, yet you may not stil continue Christ and his truth the meanes of your saluation, though witnessed by vs, that are so much despised in your eyes.

Habeing thus shewed you by evidence off truth, that you bringing your false baptisme out of a false Church (both which your selves confesse) your baptisme is no baptisme, and that false Church is no Church, this being made plaine, as the indifferent may iudge wee will trie Mr. Robinsons ground for this retaine baptisme, who will be found to make haist to deceive with as manie windings and turnings as a sie, and he not altogether trusting to bring his baptisme from Israel, he stribes withal deceitful skill to prove that theire baptisme is true in one respect, though brought from Babilon. And this matter he undertakes after this manner, in his booke off iustification of seperi-

tion. Pag. 184 185. He Commends vnto the Reader a distinction off a twofold respect: Baptisme saith Mr. R. is to be considered first nakedlie, and in the essentiall causes, the matter water. The forme washing with water into the name off the Father &c. These are the essentiall causes of Mr. R. naked Baptisme, in this respect he confesseth true by p<sup>r</sup>ime booke in England and Home. Mr. R. shall wee speake angierlie to pou and mourne for the hardnes off your hart, and great blindnes and ignozance? haue you lost the beginnings of knowledg in the misterie of Godlines? is all light shut from your eyes, and al truth debarred from your vnderstanding, that you should wryte thus? That water, and washing, and words are the essentiall causes of matter of Baptisme: if you had knowne Christ, of whose Baptisme you pretend to speake, you would neuer haue wryten thus, do you knowe that Christs Kingdome is a spiriual Kingdome: his Ordinaunces spiriual Ordinaunces: and wil you confesse this with your tongue, and with your tongue and deeds denie it? Which that it may appeare plainelie you do, consider with your selfe, and let all that seeke the Lord in spirit and truth consider, with what vnderstanding you can say, that naked Water, washing, & words are the essentiall causes of a spiriual Baptisme, thus doe you spoile men through Philosophie and vaine deceit in which iniquitie you abounde: alway with your naked respect, and bee counselled to buy whit rayment that you may bee clothed, that your vile nakednes do not appeare. Knowe you not that al they that are baptized into Christ have put on Christ. And do you come with your Philosophie to teach simple soules a naked baptisme, and make it good with respects? The Lord give you grace to see your great evil herein, and the Lord deliver his poore people from these your deceitful waies, and the lord give them to learne to knowe

from the word of God that there is but one Baptisme of Christ. Ephes 4.5. And that whosoever is baptized into Christ, hath put on, or is clothed with Christ. Gal. 3.27. and therefore whosoever shall walke with pour naked baptisme shall bee found naked at the day off Christs appearing. though you peece it and patch it with greene leaues: and for your essential causes, lay downe plainlie what baptisme you speake of, and you shall be convinced in your selfe, as thus: if you say off Christs baptisme which is spiritual, that the essential matter thereof is earthly water, would not your ignorance easilie appeare? the like of your forme, if you should say that the forme of spiritual baptisme is bodilie washing onelie with bare words, your owne vnderstanding would reprove you. It were to be wished, and you have often bene required to lay away your schoole termes in the causes of God, whereby you do for the most part but hide the truth, and blind the eyes of the simple. How do you thinke the simple should vnderstand you in the essentiall causes and matter, and forme of baptisme? do the Scriptures shew that anie of the holie men of God did ever thus distinguish? if your Art had bene good or profitable, could not our Saviour Christ have used it for the manifestation of his truth: ad would he not have endued his Apostles with that gift? Yea the Lord endued them with the most excellent gifts, for the evident declaration of his truth, whereof I dogich, and Philosophie was none: which vaine sciences if you had not used, you could never have forged so manie deceits as you have in your booke. And now wee desire you to knowe that the Scriptures teach not anie Baptisme that is in one respect true, and in other respect false: there is no such thinge in the whole word of God: these are but your owne devices, wherein you deuide Christ, to serue your owne turnes to deceibe, perswading



ding men that they are in one respect truelie baptized, and in another respect falslie baptized, and if they wil come and walke in your waite, and iopne to your societies, you can make that part which was false, true: What Poperie is this to take vpon you to dispenche with the false administrations in the ordinances of Christ: thus do you runne into darke places whilst you forsake the lanterne that should light your pathes, which light of truth teacheth you, and all men that the baptisme of Christ, is the Baptisme of amendement of life, for the remission off sinnes. **Mark. 1. 4.** And our Saviour Christ saith: Except a man bee borne off water and off the Spirit, he cannot enter into the Kingdome of God. **John. 3. and Heb. 10. 22.** Let vs draw neare with a true hart in assurance of faith, our harts being pure from an euill conscience, and washed in our bodies with pure water.

Here is the true Baptisme set downe, which is the Baptisme off amendement off life for the remission off sinnes: And here is the true matter where with men must bee washed, which is water, and the Holie Ghost, that is pure from an euill conscience, and washed with water: Therefore can you not deuide the water, and the spirit in this Baptisme, Christ hath iopned them together, and he that denies washing, or is not washed with the spirit is not baptized, and hee that denies washing, or is not washed with water, is not Baptized, because wee see the Baptisme of Christ, is to bee washed with water and the Holie Ghost. And to take away a subtil exception, if a man bee in prison, or anie place, and bee rōberted to the lord, ad would be baptized with water, but cannot, he is accepted with God, who accepts the will for the deed, **2. Cor. 8. 12.** and herein is the Lord's mercie

meccie equal with his iustice, for if a mans hart consent to eue, he is gillie before the Lord, although he do it not. Mat. 5. 27. 28.

Thus much to discover the great deceitfullnesse of your waie in the first respect of your false distinction, wherein you would prooue, onelie, the essentiall matter water, and washing with water, and words, the essentiall forme: Wee passe by your forme of words, because wee thinke you wil not stand vpon it, in that you see there is no certen forme of words held. Act. 10. 48. and 19. 5. And take this with you to consider of, that if there were anie truth in your distinction and respect, then were anie washing with water, with those words, the true matter and forme of Christs Baptisme; and so if one Child baptized another with water and those words, it is true baptisme in that respect, and let that Child come ad iourne to you, ad you can make it good in all respects. Passe not these things ouer as you haue done, for you are not able to answer them with anie true vnderstanding from Gods word and so wee come to your second respect.

Secondly you say, baptisme is to be considered, clothed with such appurtenances as wherewith the Lord hath appointed it to bee administred; as for example, a lawful person by whome, a right subiect vpon which, a true Comunien wherein it is to bee administred & dispensed, in which regard, you say, you do not approve it to bee true Baptisme either in Rome, or England. If darrest error did not possesse your hart, you could neuer haue written such thinges, but that wee knowe your stiffness in your false waies wee should pitty to point out your palpable ignorance in these thinges: did euer man of anie vnderstanding in religion write thus? You are lighter then vanitie herein: Will anie man that hath anie knowledg of God bee so blind as not to see, how the spirit of error doth lead you to in-

stifie that a baptisme, where there is neither the spirit  
off God, lawful minister, right subiect, nor true comunio  
is the true baptisme and ordinance of Christ in the es-  
sential parts thereof.

Hath the like ignorance appeared in these daies? es-  
pecially amongst men that wil trie can for prooff by  
Scripture in all things. If this your ground were  
true, then a Turk baptizing a Turk with water and  
those wordes in anie assemblie whatsoever, is the true  
Baptisme of Christ in the essential parts thereof: see  
what rocks you runne vpon, whilst you shake the  
waie of truth: it may now appeare no marvell, though  
you would have baptisme to bee nakedlie considered,  
you have made a most naked baptisme and ordinance  
of Christ of it. If it be, where there is no spirit of God,  
no lawful minister, no right partie, to bee baptized, no  
true comunion it may well be called a naked baptisme,  
and you a naked man of al grace and godlie under-  
standing to maintaine it for a true baptisme and ordi-  
nance of Christ, in anie respect. If al this wil not serue  
to conuince you, wee will per smite you with the rod of  
iron, and breake you like the potters vessel in this point.  
You professe and acknowledge, that Baptisme comes  
in the head off Circumcision, then let all men iudge,  
whether if Circumcision being administered by an vn-  
lawfull person, vpon no right subiect, and in no true  
Comunion, could euer have bene approb'd for the  
true ordinance of God in the essential causes thereof:  
and whether one so Circumcised could vpon anie con-  
ditions have bene admitted to the passover: you will (we  
hope) be destitute of al devices to answer this: al those  
that are anie waie indifferent betwixt you and vs, will  
see your great error herein, that if a Babilonian had  
circumcised a Babilonian in their babilonish assem-  
blies, that Circumcision had not bene in anie respect  
the Ordinance of God, and such a one could vpon no  
condi-

condition have bene admitted to the passover by that Circumcision. Now is shew that you hold England Babylon in your booke throughout it appeares, but wee especiallie hold you to these. Pag. 277. and 338. where you affirme that Rome and England were never within the covenant of God, as Iudah was: So have you debarred your selfe from bringing your circumcision, and so your baptism from Apostate Israel, and therefore you must hold your selfe to this, to prove circumcision administred in Babiliō by an unlawful person, vpon a wronge subiect, and in no true Comunion, you must prove such a circumcision the Ordinance of God in anie respect, and that one so circumcised might bee admitted to the passover, prove this, and wee will confesse that your skill is above all men here in, and Ezra, and Nehemiah shall bee reproved off you, for causing the people to put away the Children that were borne off the straying Wives in Babylon. Ezra 10. 3. Nehem. 13. 23. 24. 25. Off whome if you make question whether they were circumcised you cabbell without culloz, for then had the Israelites bene guiltie of the breach of the Lords covenant, whereb they were commaunded to circumcise all their males in their houshold. But wee will leave you to prove your Babylonian Circumcision to bee in anie respect the Ordinance off God, and prove it by Scripture, and by sound reasoning from the ground off Scripture, and not by Lodgick and Naturall Philosophie. shewing things in nature to bee true, which will not in Spirit bee proved true: And thus do you deceive naturall men, and your selfe, as in this point in hand, because with your carnall eyes and eares you see and heare water, and washing, with such words to bee used in the administration off the Lords Baptisme, therefore you according to your naturall vnderstanding iudg these things to bee the essen-

essentiall causes of spirituall Baptisme, and teach simple soules that these things being once truely done they are not to bee repeated or done againe, when they are whollie natural actions, and prophanelie done, as pou confesse, and therefore can in no respect be said to be the Baptisme off Christ, which is whollie a spirituall action, ad ought holilie to be perfozmed and done. Thus do pou make the ignozant beleebe that pou can put the spirit off grace into naturall actions formerlie prophanelie done, and make the same actions Spirituall and acceptablie to God.

Thus do pou make **Mid-wiues** baptisme good; and the holie ordinance of God in the essentiall causes: so can pou make al the prophane prayers and sermons in plapes, (which are vsuall) holie, and good actions, and the Ordinances of God. This then is your rule (dente it if pou can) euerie washing with water into the name off the Father, etc. is the true Baptisme and Ordinance of Christ, in the essentiall causes thereof, by whome soeber administred, and by what person, or thinge, soeber: This may bee good in lodgick and Philosophie, but this is blasphemous cursed doctrine in diuinitie: and woe are wee for pou, that ver such abhominations should bee vttered by pou: wee are ashamed to follow pou in the perticuler application of these things, which if they should be breged to the ful, it would make evert hart that had anie grace, and knowes pou, tremble, and greibe for pon. This hath your Lodgick and Philosophie brought pou to, where by pou haue confounded manie a simple hart, and weake vnderstanding, and where by (pou thinke) pou haue a Priuilege to vnderstand the meaning off God, in the Scriptures, befoze them that are ignozant of these Arts: But now hath the Lord confounded pou in them, glorie to be his Name, and the Lord give pou a hart to acknowledge,

to acknowledg it, and to repent, and denie your selfe and gibe glozie to God. Wee will omit to speake off your vnproper speech, saying, that Baptisme must be clothed with a right person vpon whome it must be administered: Thus to make your masters to agree, you speake preposterous things, for the partie must put on and bee clothed with baptisme, and not baptisme bee clothed with the partie.

The next thing, that (w<sup>th</sup> the helpe of our God) wee will endeavor to discover you to bee a false Prophet, and a deceiver in, is in a stronge ground you have, wherevpon you much relie and often repeat it in your booke, and that is this: You say: Baptisme is the vessel off the Lord, & as when the house of the Lord was destroyed, & the vessels thereof, together with the people were caried into Babilon, they remained stil the vessels off the Lords house in nature, & right, though prophaned by Belshazzar, and made quaffing bowles, & being brought againe out of Babilon to the house of the lord were not to bee new cast, but (being purified) might againe be vsed to holie vse: So this holie vessel Baptisme though prophaned in Babilon being brought againe to the house of the Lord, remaines stil the holie vessel off the Lord. This is a strong doctrine from example both with you, and all the rest of the false Prophets off your profession, and no marvail though you deceive greatly hereby, because the doctrine and example is good, but most deceitfullie misapplied of you, for you pretend hereby as though your baptisme were brought from the house of the Lord, as the holie vessels were: will you, if there bee anye vprightnes in you shew how, and from what house of the Lord, your holie vessel of baptisme was brought? you shew vs plainlie from whence you have brought it againe out of Babilon, that is England: But out of what house of God came it,

came it, befoze it came into Babuon (that is England) that is not hewed: how deceiptul p do pou saie these things: These are the imaginatons off pour owne baine harts, for have anie of pou brought pour Baptisme from the house of the Lord into England: have pou anie other roote or foundation for pour baptisme then England: do not all men knowe that pour vessell off Baptisme was composed, formed, framed and made there? How shal anie man bee able to open his mouth to denie this? Why then pour holie vessell (false so called) was made in Babilon: Thus are pou found false dissemblers to say and saie that pour baptisme is a vessell brought out of the house of the Lord into Babilon: as the vessells of the Temple were, whe it is most evident that it was molded and made in the Church of England, which pou confesse is Babilon. Mr. Rob. had not pou and al pour Congregation the true matter (as pou cal it) and true forme of pour baptisme in England? and was it not administred vpon pou al in the assemblies of England? then was pour vessell off baptisme made there: see pour deceit herein, if there bee anie grace or vnderstanding in pou: How have pou blinded the eyes of the simple herein, and how hath Sathan seduced pou, and pour owne hart deceived pou: Now the Lord Jesus gibe pou a hart to repent, and in the name of the Lord, wee beseech pou repent, for pou have bene and are a malicious aduersarie of Gods truth, and pou lead manie soules in the way to destructio. The lord for his Christs sake deliver pou out of these and all the snares of Sathan, and the Lord deliver his people out of the net; wherein pou have like a cunning fowler taken the and oberhowne them.

And wee pray pou that pou wil with patience suffer vs to shew pou, how pou are al deceived in this point, in saying, baptisme is the vessell off the Lords house, and brought from thence, and so applie

it to pour owne baptisme, which you may see, if you do not both winck and cover your eyes never came out of the house of the Lord, except you wil say: The Church of England is the house of the Lord, which wee hope the Lords word hath convinced to al your consciences: hat it is not therefore your baptisme, can not be the vessel of the Lords house, but it is the true doctrine or Ordinance of baptisme, that may bee said or called by way of comparison the vessel of the Lords house: and this we and al must needs confesse is the vessel of the Lords house whither soever it is carried, either to Rome, or England, and though it be polluted and prophaned there, as both it, and manie other doctrines and ordinances of the Lord are, yet being purged from those errors and abuses, wherewith both they and you have and do pollute the, they may, and ought to bee brought into the house of the Lord againe, and remaine holie vessels unto the Lord for ever: but the corrupt pollutions and administrations in this holie vessel or ordinance of baptisme, wherewith it hath bene defiled and prophaned, these may no more be brought into the house of God, then Belshazzars quaffings, or any other prophane administrations wherewith he did abuse and pollute those holp vessels; yea although he had used them to the same uses unto the which they had bene used in the house of the Lord, as if he had set f hew-bread upon the vessels, and had kindled and made the same lights for the candlesticks, al must bee cast away as abhominable, withall the uses that hee had used them unto, and the vessels must bee purified and brought againe into the house of the Lord onelie as the phere carried forth: therefore even so must this holie vessel the true doctrine or ordinance of baptisme be brought againe into the house of the Lord onelp as it was carried forth, and al the corrupt uses and abuses wherewith it hath bene used, and al the prophane administrations



ministratiōs in this holie ordināce, must be cast away as being al abhominable before the lord: and none off those uses and prophane, ad false administratiōs may be admitted into the house of the Lord. This now is the some of al that we have spoke of this ground: the vessels of the Lords house are carried into Babilon, and Belshazzar and his Princes, his wives and Concubines drinck in the ad prophane the, the vessels off the Lord are brought againe to the house of the lord, and are sanctified, but Belshazzars drinkings in it, and prophaning of the, is cast away as abhominable.

So the like may be said, following your owne example of comparison: The vessel of the Lords house the holie ordinance of baptisme, is carried into Babilon, and the Babilonians they wash or baptize in this ordinance, and prophane it: this vessel of the lord the holie ordinance of baptisme is brought againe to the house of the Lord, but the Babilonians washing, or baptizing, ad prophaning it must be cast away as abhominable, ad thus must your baptizing be cast away and may not be permitted in the house of the Lord, you confessing England to be Babilon where you received it, except you wil also admit Belshazzars drinkings and quaffings. Do not stil deceive your selfe ad delude others, in saying baptisme is the vessel off the lord, making a deceitfull shew, as though therefore your Baptisme were the vessel of the Lord, ad by an example of the vessels of the lord that were brought furth of the house of the lord, and carried into Babilon and polluted there in use onelie, and being sanctified from that polluted use, were brought againe into the house of the Lord: by this example to bring in an imagination, as though your Baptisme were brought out of the house off the Lord, when it is brought furth off the assemblies off England with whome you iustifie, God never made Covenant

and that they never were his people, nor God their God; pag 338. You er not knowing the scriptures, or els wil fullie misaplie them for your purpose ( which God forbid) for it is the Ordinance of Baptisme, that is the vessell of the Lords house which hath bene, and is carried into Babilon, and hath bene polluted in use in Baptizing of you and al of your profession, which vessell or Ordinance of the Lord, is to bee brought againe into the house of the Lord, and to bee sanctified from that polluted use of your Baptizing, which it cannot bee if it bring that polluted use which is your baptizing into the house of the Lord with it, no more then the vessels of the Lord could have bene sanctified if Belshazzars quaffings had bene brought into the house of the Lord with them, and this is a due proportion according to your owne example of comparison.

Wee will passe by manie things in your booke wherein there is great fals hood and deceit, because it were an endlesse worke to follow you, you are so intricate, tedious, and full of turnings, and windings, loosing your selfe and loosing such simple Readers as we are, and that is one hope we have of your booke, that the simple wil not read it, because they are not capable of vnderstanding you: and amongst them that are as full of art as your selfe wee thinke it wil do small hurt. Wee cannot denie but there are manie worthy truths in it; but mixed with so much fals hood; as the reader had need to bee wise harted, and in that you and all the false Prophets of your profession do mixe your fals hood with diuers truths, all Gods people had need to beware of you, for that is but your Sheepes clothing, by the faire shew whereof you in snare, and worke your lying wonders, as when you smite mens hearts to the ground with laping out the besor

deformities off Babilon, and caviſſe their affections  
with the diſcriptions of yeur Syon (ſaſſue ſo called) de-  
claring the bewite and ſuppoſed comelie order there-  
of: and ſetting forth the communion of Saints, as  
with the tongue of an Angel of light. Thus do you  
deck your bed with ornaments, Carpets, and laces, &  
perfume it with mirrhe, aloes, and Cinamon, and ſo  
with your great craft cauſe men to perſe, and with  
flattering liſps you entice, making ſtraight following  
you as an Oxe that goeth to the ſlaughter, & as a foole  
to the ſtocks for correction, and they are ſtricken  
thorow as a bird that haſteth to the ſnare, not knowing  
he is in danger, of ſuch ſhew the wiſeman by the wiſe  
dome of the ſpirit forewarned by. Prov. 7.

Wee have endeavored to ſhew you your halting  
betwixt Babilon and Iſrael, wee exhort you to tread  
ſtraight ſtepps before the Lord, and that men may ſee  
your pathes to bee right: ſhew by the writing of your  
Genealogie, that wee may ſee certainly from whence  
you are come: if you bee come from Iſrael, and bee  
Judah, then warre not againſt England as againſt  
Babilonians, but remember they are the Ten Tribes  
your brethren, 1. King. 12. 24. Which Ten Tribes  
were not falſe Iſraelites, but the true ſeed of Abrahams  
and ſo true Iſraelites, for the two Calves ſet up at Dan  
and Bethel, did no more make them falſe Iſraelites.  
then the Calfe which they made in Horeb: and this  
wickednes of Ieroboam did no more make Iſrael a  
falſe Church, the Solomon his wickednes made Ju-  
dah a falſe Church, when he followed Aſhtaroth the  
God of the Zidonians, and Milcom the abomination  
of the Amorites, and builded high places for Chemosh  
the abomination of Moab, and to Molech the abho-  
mination of Ammon in the mountaine over againſt Je-  
ruſalem, And who knowes not that reades the ſcrip-  
ture?

tures that Iudah abounded in abominations, in so  
 much as the Lord by the Prophet Iezekiel 16. saith  
 of Iudah, Samaria hath not committed halfe they sinnes;  
 but thou haist exceeded them in all their abominat iōs  
 and vers. 15. The Lord by the Prophet called Iudah  
 an Harlot, because of the greatnes of hir fornications;  
 and yet al this made not Iudah a false Church. If  
 therefore you hold or account England as Israel,  
 then must you hold ad account England a true Chur.  
 for it is but your devisings to say Israel was a false  
 Church; and if England bee as Israel a true Chur.  
 then are al your sinnes exceeding great, who have  
 made such a seperation as you haue. And if you bee  
 come from Babilon, then looke the whole booke off  
 God throughout, and you shall find that no Babilo-  
 nian circumcision could be admitted into the house of  
 the Lord. And let all behold in the booke of the Re-  
 velation what the estate and condition off Babilon is,  
 and of al them that are in hir: and how the voice off  
 the Lord is come out of hir my people; and if any shall  
 worship the Beast & his image, & receive his marke in  
 his forehead, or in his hand, or receiue the print of his  
 name, he shall drinke of the wine of the wrath of God.  
 Therefore there may nothing bee reteped that is  
 brought from Babilon, no marke, nor print off name;  
 And will you bring the Print, scale, and name of your  
 Christianitie from thence? What baile of darknes  
 overspreads your hearts herein? you are deceived  
 through the vaine p<sup>re</sup>maginations of your owne hearts  
 supposing that although you come out of Babilon,  
 yet you were not Babilonians, but if you hold the as-  
 semblies of England Babilon, (as you declare you  
 doe) then, except you can shew your genealogie, that  
 you, with your vessel of baptisme (which is your bap-  
 tizing) were brought from Ierusalem, and out of the  
 house of the Lord, if you cannot prove this, (which  
 were

were double follie to go about). then must you be content to knowe your selves that you were Babilonians, and yet are, in that your seale of Christianity is the seale of Babilon, and so are you but Babilonian Christians, and servants of the Beast bearing the beasts marke, title, and name in your forehead. And whereas you and all the rest of the false Prophets of your profession do in flatterie and dissimulation, not knowing the misterie of Godlines, aske and acknowledg of the assemblies in England, that there are thousands among them that truely feare God, alluding to the seaven thousand in Israel, you make them beleefe thereby, that they stand in the estate of grace and salvation, so do you prophesie peace and salvation, where the lord prophesieth destruction: for the Lord prophesieth that all that come not forth of Babilon, shall be partakers of his plagues: and that whosoever пейts anie obedience or beares anie in the of the Beast, shall be tormented with fire & brimstone. Reue. 14. but you prophesie that there are thousands in England (which you acknowledge to be Babilon) who receiues not the beasts marke and that are careful to keepe the commandments of God, and faith of Jesus: and that truely feare God, if such bee not in the estate of salvation then no flesh is, or can bee, but this cannot be the estate of anie one in Babilon, which (if you vnderstood the misterie of Godlines) you might easily see, for the bondage of Babilon is spiritual bondage, and all that are in Babilon, are in spiritual bondage, and none that are in spiritual bondage can bee in the estate of grace and salvation: for all that are in the estate of grace and salvation must stand fast in the libertie wherewith Christ hath made them free, and may not bee intangled with the yock of bondage. Gal. 5. 1. And where the spirit of the Lord is there is libertie, 2. Cor. 3. 17. Add vnto this that which is formerlie shewed, that all that

come not furth of Babilon, must perishe with Babilon. Deceiue not your selves therefore, and flatter not them off England, for there is no one person either of them or you/we speake off persons of vnderstanding that are in the estate of grace or saluation, or shal ever bee saved, if you come not furth of Babilon, and cast away the marke of the Beast, wherewith you are all marked. Reuel 19. 20. 21. We exhort you all therefore that by grace in Christ you worke out your saluations with feare and trembling: or els you periſh from the highest to the lowest. The King off Kings, the Lord of Lords, hath said it, that Babilon shal bee destroyed, with all that are found in her. Jer. 51. 6 Reuel. 18. 4.

We wil now conclude with you, putting you in remembrance, that seeing no distinction, nor difference can be made betwixt a false Church and no Church, but they are both one: For a false Church are they that say and make shewe, they are a true Church but are not: as false Apostles are they that say and make shewe they are Apostles, and are not. 2. Cor. 11. 13. and false Jewes are they that say and make shewe they are Jewes, and are not. Re. 2 This your distinction being bitterlie overthrowne, so as you shal never bee able to open your mouths to maintaine it: But the simplest soule amongst you shalbee able to discover your deceit: Your whole false building is at once fallen to the ground, for a false Church being no Church, then England being by you all adjudged to bee a false Church, is no Church: so is your baptism brought out of no Church: and your false Baptisme is no Baptisme: and thus shal the simplest amongst you bee able to say to you, is our baptism that wee had in England a false baptism? then is it no baptism, then are we not Baptized, and to this you shal never bee able to answer them, although you should  
set

set your selves to betraye Gods truth, and their soules: so likewise if you tell them that England is a false Church, they shall say unto you then is it no Church: and you shall not knowe which way to contradict them in that the scriptures do teach that a false Church is no Church, as a false God is no God, a false Christ no Christ, a false Appostle no Appostle, so is a false Ordinance no Ordinance off Christ, a false Baptisme no Baptisme off Christ. Thus wee doubt not but (thorough the grace of God) wee shall see by the brightness of Christs coming, that your darke deceitful waies will be discovered to theimplest, and you shall bee ashamed to speake of a false baptisme, and to say, it is parte the true baptisme of Christ, and partly the baptisme of the Devil, and so ioine Christ and Beelzebub together, and make them partners in one baptisme. Wee hope the feace off God will teach you better wisdom then thus still to blaspheme, for the supjoynting of your kingdome off darknes. And if you were not a stiffnecked people, and of uncircumcised hearts and eares, you would not thus long with contempt and violence have resisted the truth of God, as you have done and do, persecuting it with bitter endyrings and railing, for the which the Lord may iustlie giue you up to harones of hart: but the Lord in great mercie, shew mercie vpon you al, that do it ignorantly: we haueing seene the word of the Lord shewed you with all the euidence of truth that wee are for the present able to do; that your distinction betwixt a false Church and no Church, is vaine and fained, and that the word of God admits of no such distinction in the Lords Ordinances, but that which is a false Ordinance, is no Ordinance off God, for God hath no false Ordinances: You must therefore now be forced to hold and say off the assemblies off England, that they are either true Churches of Christ, or no Churches

of Christ: and if you hold them no Churches of Christ, then can you not with any manner of shew, of truth say, that you may retain your baptism which you have received in no church of Christ, but in a church or congregation of infidels and unbelievers, which you must needs account them, if they be no Church of Christ: for now all people in the world, are either of the world or chosen out of the world, and those are Christs disciples Joh. 15. 19. And all people are either with Christ, or against Christ. He that is not with me, is against me, saith Chr. Mat. 12. 30. It is now high time to leaue of halting betweene opinions and hearing one another in our sinnes: It is time now to leaue of talking of Seperation, and to separte indeed, and to tel the people of God their sinnes, and shewe them their transgressions: and not to account them Christians that by the hearing of the word doe become almost Christians as King Agrippa did, but to shewe that if they do not become altogether Christians they must bee content to be accounted infidels as Agrippa was, for all the world are either believers or infidels. If there be any knowledge of God in men, they will grant thus: and who will not grant that all that believe in Christ Jesus, are holy and Elect, and shall be saved, if they continue to the end. Concerning England there fore, you must either make the tree good, and the fruit good, or the tree evil, and the fruit evil. If the faith of the Church of England be a true faith, then is the Church of England a true Church: and if the faith bee a false faith, then it is a false Church, that is, no faith of Christ, and no Church of Christ: and if there be no faith of Christ, they are they all infidels and unbelievers, of whome, although you have so accounted by your walking towards them, yet by your words you declare them to be otherwise, when you are bidden to speake plaine lie, though in your writings you shew



shew them to bee infidels, when you affirme that God  
 never made Covenant with them : But you have too  
 long walked deceitfullie in this point, therefore wee  
 presse you to it, if you professe vprightnes either to  
 God or men, to manifest in all plainnes, whether  
 you hold the assemblies off England, beleeuers in  
 Christ? Let vs have no respects, no double respects,  
 nor no putting off difference off persons : for all the  
 Church off England are one body, seeing they all  
 drink of one Cup, 1. Cor. 12 And if you hold them be-  
 leeuers in Christ, and truely baptized into his name,  
 then are they your brethren, and you may not account  
 them as enemies, but admonish them as brethren, 2.  
 Thess. 3. 14. 15. Then is your sepe-ration most wic-  
 ked, and your building of new Churches contrarie  
 to all rule of Scripture, and you have falsly applied  
 the voice of the Angel. Crying against England,  
 Babilon is fallen, she is fallen. Come out of her. If  
 they bee beleeuers in Christ Iesus, the voice of this  
 Angel can not bee applied vnto them, you must  
 walke towards them by an other rule, even by that  
 rule which Christ hath appointed, that all should  
 walke by towards their brethren, if they sinne Mat.  
 18. and not sepe-ate from them and build Churches  
 vpon new foundations. If in this our writing  
 concerning you called Brownists wee bee iudged to  
 conuince sharple, wee hold it lawfullie done, because  
 you are a froward generation, and great deceiuers of  
 myndes: makinge a glorious baine; how to come out  
 of Babilon: but do not: and notwithstanding that we  
 haue written in some thinges sharple, we could desire  
 to be freed from froward suspets, which you might  
 free vs from, the rather because there are diuers off  
 you both neare and deare vnto vs, whome we require  
 in love (as wee do all) to applie the sharpest reproofes  
 to themselves, for they had need. And touching you

Mr,

Mr. Ro. remember that pou have a letter of most loving respect in your hands concerning these things, to which pou have not made answer, wherebp to prevent the publishing of this that speciallie concerne pou.

Now as we have said unto pou called Brownists in this point, so say wee to England, and to the Presbitary. If the Pope and they off that profession bee beleivers in Christ Jesus, and bee truelie baptized into his name, then have pou of England and all the Nations off the Earth stumied greatly to sepeare from Rome in that pou were al off one bodie; and members one of another, and being beleivers in Christ Jesus, they are your brethren, and you ought to walke towards them as brethren, and ought not to sepeare from Rome as you have done, and do, and build new Churches everie one upon severall foundations. If you of England, and the Presbitary, and you called Brownists did in the anie conscience to walke by the rules of Christ herein, you would not walke towards Rome as you doe, if you hold them beleivers in Christ Jesus, and truelie baptized into his name, which if they bee, then are al the scriptures that are applied against Rome to probe hir Babilon, and that Great whore that sits vpon manie waters, and vpon the scarlet cullored Beast, and Antichrist, al these scriptures are misapplied to Rome, these cannot be applied to, anie Persons or People that are beleivers in Christ Jesus, and have put on Christ by baptisme. And there is no voice of the Lord that calls to come out from beleivers in Christ Jesus, the scriptures teach no such thinge: Therefore Brownists must returne to the Church of England, and the Church of England and the Presbitary must returne to Rome, and bee al Sheepe of one sheepfold, and repent of your vniust sepeation from the bodie where:

off

of the mystery of iniquity.

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off you were, and are all members, wee say, are all members because by one spirit, you are all Baptized into one bodie, and though you say you are not off the bodie with the Church of Rome, are you therefore not off the bodie? 1. Cor. 12. 13. 15. You have and do all by one baptisme put on Christ, and you all have brought that pett baptisme from Rome, and so are you all Christians and beleivers by succession from Rome, and you all account Rome beleivers in Christ: Therefore though you say you are not off one bodie with Rome, yet you are all members of one bodie with Rome.

Furthermore if Rome bee beleivers in Christ If us then are these Prophecies of scripture ne where to be found fulfilled upon the whole earth: First the prophesie off Christ. Mat 24. Off the Abomination of desolation set in the holie place, is not to be scene: the days of such great tribulation, as was not from the beginning of the world, in which daies no flesh shall be saved; & except they should be shortened, all flesh should be condemned; these daies are not yet heard of: And the Prophecie off Daniel the Prophet 9. 27. and 12. 11. Who prophesied, that the Sacrifices and the oblations shall cease, and the daylie sacrifices shall be taken away: this Prophecie cannot yet be come to passe, if Rome bee beleivers in Christ, and that their sacrifices and oblations bee the true sacrifices and oblations, for Romes sacrifices and oblations have never ceased: and the Prophecie of the apostle 2. Thes. 2. Who prophesieth that there shall come a departing, this prophesie is in no part fulfilled, if Rome bee beleivers, except it be fulfilled in them: that have departed from Rome, and then the Church off England, and all the Presbitarie had need to looke to it who first departed: But if Rome and England and the Presbitarie, and the  
Brow.

Brownists bee al beleebers, and of the faith of Iesus, then hath there bene yet no departing from the faith, but a great increasing far beyond the primitive times in that the scriptures no where shew, of whole Nations, Kingdomes, and Countreies, to bee of the faith of Iesus as now there is, yea a great whole part of the world, the like was never heard off, nor Prophesied of iff all you bee beleebers as you either are all beleebers or al infidels, for you are al of one faith and baptism: But iff you bee beleebers, there is no departing yet heard off, neither is the man off sinne yet disclosed or reveiled, nor exalted, nor sits or hath sitten as God in the Temple of God, shewing himself that he is God: there is no such prophesie yet come to passe. And iff Rome bee al beleebers in Christ, that prophesie Re- bel. 11. Where it is prophesied that the people and Kindreds, and tongues, and Gentils shall see the Corpses of the two witnesses of the Lord, killed and lye in the streets of the great Citie which spirituallie is called Sodom, & Egypt, and that the inhabitants of the earth shall reioyce over them: this prophesie cannot yet bee accomplished, nor begun. And if Rome bee beleebers, then that prophesie of the first beast to whome is given a mouth to speake great things and blasphemies, and to make war with the Saints, and to overcome them: and to whome power is given over every kindred and tongue and Nation, so that all that dwell upon the earth shall worship him. And that Prophesie of the wher that sits upon many waters, with whome have committed fornication the Kings of the earth, & all the inhabitants of the earth are made drunk with the wyne of hir fornication. All these prophesies and manie more cannot in any measure bee fulfilled, or begun, iff the Church of Rome be beleebers, and of the faith of Iesus.

And if these prophesies be not fulfilled nor begun;  
then

then hath the mistery of iniquitye that began to worke in the apostles daies, to the exaltacion of the man of sinne, giue euer working, which were contrarie to the prophesie of Scripture, and that may not bee. Let Rome therefore and al that profession see and consider that al these prophesies of exaltacions are fulfilled in that profession, and thus is their glorie their shame: for they glorie in nothinge more, then in their exaltacion, and great power, aucthoritie and magnificencie of their Church, and al that is true; and therefore is this also true, that all these prophesies are fulfilled in that their exaltacion: the which you of the Church of England, and the whole Presbitarie confessing, and protesting against them for the same, you must needs hold them al infidels and beleeuers, except you wil fall into great blasphemie and say, that they are beleeuers who execute the power of the man of sinne, and cause the sacrificies and oblations to cease, and to be taken away from the altar of the Lord, so as there are no sacrifices offered vnto him. Wil anie say that these are beleeuers that take from the Lords altar his daylie sacrifices: causing that none shalbe offered vnto him, if these be beleeuers that utterly overthrowe the worshipping of the lord, then can there be no infidels.

Further, you cannot say the church of Rome are beleeuers except you wil say they are beleeuers that depart away from the faith, and are the ministers of the man of sinne exalting a power, aboue the power of God, and setting vp this power (the ministers whereof they are) to sit as God in the Temple of God, making shewe of that power that it is the power of God, when it is the effectual working of Satan with al his power and signes and lying wonders, and they that are subiect to this power are such, as the holpghost testifieth, receiue not the love of the truth, & which beleue not the truth, Can you of the church of England: and you of the Presbitarie: and you that

that are called Brownists that hold this Prophecie is fulfilled in that exaltation of the Romish profession, can pou hold these to be beleivers in Christ: of whome the Lord saith they receive not the truth, nor beleve nor the truth, but have pleasure in vnrighteousnes, and exalte a power against God, to bee worshipped as God, what wickednes and blasphemie is this to say, these are Christians and beleivers in Christ.

Moreouer pou cannot say that the Romish Professors are beleivers, except pou will say they are beleivers that set vp the first Beast, and are the ministers off that power or Beast, which Beast or Power, hath 7. heads and 10. hornes, and vpon his hornes 10. crownes and he is like a Leopard, and his feet like a Beare, and his mouth as the mouth of a Lyon, to whome the dragon gives his power, throne & authoritie, all this doe they of that profession, and not this onely, but they also worship the dragon: which giveth power to the Beast, & they worship the Beast, saying who is like the Beast, who is able to feight with him: and they being the ministers off this Beast or Power do in their ministracion, open their mouthes to blasphemie against God, to blaspheme his name, and his Tabernacle, and them that dwell therein: and by this Power, they have made warr with the Sainctes and overcome them. Can pou without great blasphemie against the helie one off Israel, the most high God, say, that these are beleivers in Christ Iesus, and Christians? That do these fearful thinges, seeking to destroy God, and the faith of Iesus, and all his Sainctes that hold the faith of Iesus, if pou cannot say, that they which do such thinges are beleivers and Christians, then cannot pou say, that they of the Romish profession are beleivers or Christians, but that they are infidels and unbeleivers seeing pou confesse this Prophecie is fulfilled in the Romish

Romish profession, so are al these thinges done by the. And moreover to these the prophesie. Revel. 17. of the woman, and the Beast, and the Ten Kings, that give their power and authoritie to the Beast, these feight with the Lambe: Can you say that anie of the e are belebers and Christians? that feight against the lambe? No, the Spirit off God testifieth in his place, that they which are called, and chosen, & faithful are on the lambes side, They then that feight against the lambe are those that are not called, nor chosen, nor faithful: therefore must they needs bee infidels and unbelebers. Al these prophetes being consided of you to be already accomplished by, and vnder that Romish profession, how shal you of the church of England and the Presbitarie bee able to say that they of the church of Rome are belebers and Christians: and if they bee not belebers, and Christians, then are they infidels and unbelebers, and so is your baptisme and ministrie off England, and the Baptisme off the Presbitarie, and al the ordinances that you have receiued from Rome to be cast away, as the markes of the Beast, and most abhominable to the Lord.

But it shal not bee a misse seeing there ariseth so iust an occasion to shewe, (the Lord directing vs) the ground and roote of all this euill and sinne, against the maiestie and holines of God, against all which you off England, and the Presbitarie, sinne, in accounting Rome and all them of that profession Christians, although all these abominations which wee have shewed in al these prophetes, (and might be shewed in manie moe) bee committed, and to this day maintained by them, to the highest dishonour of God, in exalting the man of sinne to sit as God in the Temple of God, and to the bitter polluting of al the holie ordinances of God, in abolishing the witnesse of the Lord

his word and Spirit, and killing the Saints, feighting against the Lambe, makeing all the Nations of the earth to worship the Beast, and to drinke of the wine of his fornications that sits upon many waters, notwithstanding al this, these you account Christians, upon this ground and from this roote because when they are infants, they are washed with water in the name off the Father, etc, and you approve that they are Baptized when they are infants because they are the seed of Christians and of the faithfull.

What words might we take to our selves to make pour madness, and the madness of al the world, herein to appeare, who pretend that al the seed of Christians and of the faithfull are to bee Baptized onely, and under this pretence baptize, and approve of the baptizing of the seed of al the wicked and ungodly in these parts of the World, yea those that have beene wicked to the third and fourth generation, and to the tenth generation enemies of God, and bloody persecutors of his truth, destroping the faith of Iesus, and advancing the man of sinne: The seed of all these are baptized, and by reason of this Baptisme they are all held and accounted Christians by you, although they walke in the stepps off their fore-fathers. Is there anie knowledg of God in these things? Or do men thinke that now under the Gospell they may doe and approve off what they will: will men neither walke by the Law of God, nor by the law they propound unto themselves? Do you set downe a Law to your selves that the infants off the faithfull are to bee Baptized, and do you approve off the Baptizing of the infants of the enemies of God, that feight against the lambe and the infants of some also, that have not so much faith as the Devils, who beleebe and tremble: In the  
world



word of vnspcakable wisdom hath the holp Ghost said: that the Nations shall bee drunck with the Wine of hir Fornications: Wha map not see this Prophecie fullfilled? For if men were not druncke so as they can neither see their waie, nor tell what they say, they would not walke thus, and speake thus, like drunken men.

The Church of England and the Presbitarie doe allowe of the Baptizing of al the Infants of Rome, whose Pope and Cardinals and al their whole ministry that administer the baptisme, and the parents of the infants that are baptizd, and those infants being already come to be men of yeres, would destroy their Kings, and Princes, and Countries, and al them, for professing Christ as they do: are these the seed of the faithfull? and is this to baptize and allowe of the baptisme of the seed of the faithfull? Woe with your selves what truth there is in this? And the Brownists they approve of the baptisme and baptizing of the, whose parents persecute their owne children for walking in their waie: are these the seed of the faithfull? What blindness and imbecillities is this, to professe a ground, and walke by no ground. You must agree (if you can) among your selves, and make a new law, this (you say) wil not serue your turne, for if you allowe none to bee baptizd but the seed of the faithfull, you wil not have whole Countries and Nations all Christians, as you have: It is apparant therefore whatsoeuer you say, that you hold that al infants whether their parents bee faithfull or unbeleevers shall be baptizd: your rule then is, that both the seed of the faithfull and unfaithfull shall be Baptizd, and that is your practice: what warrant can be found for this? for it is no matter whether there be warrant or no? You alledge circumcision for your ground, that because infants were

circumcised, therefore infants must be Baptized, but yet you cannot find that the infants of any people were to be circumcised, and if any were circumcised but those that God commaunded, he Lord, nor his faithful servants never approb'd off it: And will you now approve of any Baptisme, and make it good: I'd yet make circumcision your example: The Lord perswade your hearts and the hearts of all men to begin while it is day, to examine the ground of your practice herein, that you may stand before the Lord in the last day, and through Christ be able to approve that you have walked by the strict rule of Gods word, and not by the vaine inventions of men which God hates, and let all Gods people hate, but his law let them love, which is a perfect Law, and converteth the soule, and it is pure and giveth light to the eyes. Psal. 19. But by this your practice, it is made a most imperfect law. When you say, that the infants of the faithful are to be Baptized onelie, and when yet have said that downe for your law, you both Baptize, and approve for good the Baptisme of the infants of the unfaithful and unbelievers, and enemies of God, and his truth: this is neither perfect nor pure law, therefore it is not the law of God. You then that wait for salvation by Christ Iesus may not walk by that imperfect and impure law, but must seek diligentlie with your whole hearts, the law and statutes of the Lord, that you may keepe them: but hearken when you shall diligentlie and faithfully search into through out, you shall no where find it once mentioned that any infants are to be Baptized, and therefore it is but the meere vaine invention and tradition of men, which who so followeth can never have favour nor acceptance with God, because they make the Law of God, of no authority. Mark. 7. 13. In this great and weighty cause, wee will not (through the grace of God burden

burden you with manie grounds, as arguments, but  
I up downe before you some few things with all the  
plannes and euidence of truth wherewith Gods will  
make you able.

And first, wee pray al those whose hearts God hath  
inclined to seeke his truth, and who desire in vpright-  
nes to walke in the light, that they wil duely consider  
what the Covenant of the Gospel is, and with whome  
it is made: and thus hath the Lord set it downe. This  
is the Covenant saith the Lord, that I wil make with the  
house of Israel, I wil put my law in their inward parts,  
and write it in their hearts and I wil bee their God, and  
they shal bee my people. *Ier. 31. 33. Heb. 8. 10.* And  
our Saviour Christ declares this more fully. *Mark.*  
*16. 16.* Where he saith. Go ye into al the World and  
preach the Gospel to euerie Creature, he that shal be-  
leeue and be baptized shal bee save. Thus doth the  
Lord by his spirit, in the preaching of the Gospel, put  
and write his law in the hearts of men, according to  
the Parable of the sower. *Mat. 13. 23.* And they shal  
beloeve in him and bee Baptized: Thus they shal be  
his people: and he wil save them, and so is he their  
God. Here is the new Covenant set downe by the  
Holie ghost, both on Gods behalf, and on their behalf  
with whome it is made, and here is it plainly decla-  
red and expounded by Christ himself. The Lord on  
his behalfe doth Covenant that he wil put and write  
his law in mens hearts, by the power of his spirit in  
the preaching of the Gospel, and he wil bee their God  
and save them: and the Covenant on his peoples be-  
half which they are to keepe and performe is, to be-  
leeve the Gospel and bee Baptized. Let al men now  
that have anie willingnes of heart to bee enformed by  
the word of God, and whose hearts are not wofullie  
set, to go on in their igno-  
r-  
old waies, with-  
out

our trying their waies whether they bee of God or no: let them wee say search, examine, and try by what shewe of truth it can possibly bee conceived, that binder, or by this Covenant of the new Testament, infants should be baptized where the Lord requires no such thinge in this Covenant of men to baptize their infants: and if you wil but see and consider with wise and gracious hearts, howe the Lord doth set downe the Covenant which he made with Abraham. Gen. 17. You shal see with what evidence the Lord in mercie doth set it downe. Thus saith the Lord to Abraham I wil establish my Covenant betweene thee and me, & thy seed after thee in their generation for an everlasting Covenant to bee God vnto thee and thy seed after thee, and I wil give to thee and to thy seed after thee, all the Land of Canaan for an everlasting possession, and I wil bee their God: **this is on the Lords behalf: and saith the Lord,** This is the Covenant that thou and thy seed after thee shal keepe. Let every man-child amonge you bee circumcised, yee shal circumcise the foreskinne of your Flesh, and every man-Child at eight days old, aswel he that is borne in the house as he that is bought with monie. **this is the Covenant on Abrahams behalf: and his seed.** Thus doth the lord declare in everyperticular, his Covenant with his people, aswel what he wil do for them, as also what he requireth them to do in obedience to him: and here wee see God hath commaunded Abra. and his seed, to circ. nise al the males in their hou'e. And now this Covenant is disannulled, and all the Ordinances thereof, as is shewed. Heb. 7. 18. And the Lord saith he wil make a new Covenant with the house of Israel, not like the old, teaching vs that wee should not forme and frame it according to the old, but that wee should receive it, according to the new forme and frame wherein he deliber's it: vn-

der which Covenant the Lord doth not commaund  
or require of his people: that they should Baptize all  
their house hold, and infants, both borne in their house  
and bought with money, according as vnder the old  
Covenant, he commaunded that they should circum-  
cise them: How dare you then thus come out against  
the Lord: and whereas he saith he wil make a new  
Covenant not according to the old, you wil say, and  
have it according to the old, for you wil have it that  
according as infants were circumcised vnder the old  
Covenant, so you wil haue infants Baptized vnder  
the new, is not this to set your selves against the Lord  
and to change his Covenant: which he hath sealed  
with his blood, and after your owne wils in what  
you thinke good, to make it according to the old Co-  
venant, directly contrary to the Lords owne word ad-  
saying, and you have no way to mainteine the baptiz-  
ing of infants, but by saying the new Covenant is  
according to the old, and this is to say directly con-  
trary to the saying of the Lord, who is the Covenant  
maker, and who saith, in plaine words, the new Co-  
venant which I wil make with Israell shal not bee  
according to the old. Here it is made evident to all that  
wil not resist the truth, that your baptizing of infants  
is contrary to the new Covenant of the Lord. Thus  
do you to make your owne tradition good, make the  
new Covenant like the old, which the Lord saith is  
not like the old: how can you possibly oppose the word  
of the Lord more directly? Furthermore the holy ghost  
by the Autho<sup>r</sup> vnto the Heb. Chap. 9. endeavoring  
by al evidence to prove that the new Covenant is not  
like the old: sheweth that the old Testament or Co-  
venant had a worldly Sanctuary, and that the service  
of that Tabernacle onely stood in meates and drincks  
and diuers washings, and Carnall rites, which  
purified the Flesh, but purged not the Con-

conscience: and the holie Ghost sheweth there, that the new Testament or Covenant hath not a worldly Sanctuarie, and that the service of that Tabernacle standes not in carnal rites, which purge not the conscience, but it is a perfect Tabernacle, the sacrifice wherof doth purge the conscience from dead workes to serve the liueing God. Thus doth the scripture shew that the ordinances of the new, are not according to the ordinances of the old, and for this cause saith the holy ghost, Christ is the Mediator of the new Testament, that is: because the new Testament or Covenant and Tabernacle, and ordinances are not carnal but spiritual: But if you wil haue infants Baptized, that is washed with water, and certain words, then you bring in a carnal rite, which purgeth not the conscience, (for you do not hold that the Infants consciences are purged thereby) and so doe you make the new Covenant, and ordinances, carnal, like vnto the old, which may not bee, except you wil directly oppose the euident word of the Lord, as you haue long herein done, to your bitter destruction except you repent. Wee desire moreover the people of God whose hearts are set to seeke his face that they wil search the Scriptures to see what the baptisme of the new Testament is declared to bee, which being faithfullie searched into shall conuince vnto all the Earth, that it cannot apperteyne vnto infants.

And first in the gospel according to Mark. 1. 4. It is preached by Iohn to bee Baptisme of amendement of life, for the remission of sinnes: And Chappostle Rom. 6. 4. saith. Baptisme is a burieing into the death of Christ, that wee should walke in newnes of life: and Gal. 3. 26, 27. Chappostle saith: Baptisme is the putting on of Christ by faith. Now should this Baptisme belong vnto infants: can there be amendement  
off

off life, for the remission of sinnes in Infants ? and can Infants bee buried into the death of Christ to walke in newnes of life ? and can infants put on Christ by faith? if they can do none of al these things, which is most plaine they cannot, then may they not bee Baptized. What were sufficient to give satisfaction in this long conceived error of baptizing infants. You may see, by the ordinance it selfe they are not capable of it: and you may see that the lord by the covenant doth not commaund nor require any such thinge at the hands of parents to Baptize their Infants and all their hous hold. The Covenant is that men should beleefe and bee Baptized, but there is no one word to commaund them to baptise their infants, and all their hous hold. Oh that you would bee wearie of this your great ignorance, to say that baptisme is the seale of the Covenant, and yet you will seale them, that cannot receive the seale, and them that are not once mentioned in the Covenant, bringing in vnder the Covenant whome you will, without the wil and mynd of the Lord: and although the Covenant shall still obiect howe you, that there can none bee vnder the Covenant, but they which beleefe and are Baptized, for the Lord will admit of no other then he hath mentioned in his Covenant, though you seale never so manie with water and wordes: although this might suffice yet wee will endeavor by the Lords assistance to convince you by your owne ground.

You cannot denie, but that there is neither rule nor example in al the new Testament for the Baptizing off infants, wherebp you confesse that the Mediator off the new Testament hath not appointed it, therefore you are drived to prove it by consequence makinge your selves and the simple beleefe, that it must needs follow by a necessarie consequence: that as infants

were circumcised, so must they be baptized. If you will have a necessary consequence of this, then must you make it off the whole matter and not of part, as you thinke good, as thus: Hee that wil bee a Proselite must bee circumcised, and all the males in his house: so then if your consequence from this ground be necessary, he that wil be a Disciple of Christ must be baptized and all his house hold, it followeth he vpon your consequence that no man can be admitted a Disciple except all his house hold wil be baptized: for no man could be admitted a Proselite except all his males were circumcised. If then a Jew that hath a wfe and diuers Children and bondmen (as they have) come to the faith of Jesus, if his Wfe or anie of his Children or bondmen will not be Baptized, then cannot he be admitted to be a disciple of Christ, except you will allowe him by his authoritie to cause them to be Baptized whether they beleefe or no, as they did by their authoritie circumcise their house hold. Thus must your consequence stand if you will not be willing to deceiver your selves in the meanes off your salvation. Deale faithfully therefore with God and his truth, and his people, you that take vpon you to be guides, and lead not Gods people to destruction by such deceits as this, that when you have neither rule, nor example, to prove that infants must be baptized, yea and when the Covenant of the Lord doth evidently declare them: and the Ordinance off Baptisme considered in it selfe also, yet you will to bring in and maintaine, the tradition off your Elders prove it by a consequence from the Covenant of the old Testament, and make it new, like the old: When the Lord saith it is not like, nor shall be according to the old. And if the people off God would but with vpright hearts read diligently, the whole Epistle to the Hebrewes, they should



I should (through the grace off God) find to their full satisfaction the difference betwixt the old Covenant and the new: and the Priesthood, and the Tabernacle, and the Ordinances, Services, and Sacrifices set downe so plainly as it would make an end of this controversy, and manifest moe, to the advancement of Gods truth, and the salvation of the soules of his people, that shall follow him in the regeneration or new birth, which is to bee bozne againe of water and of the spirit: In which regeneration or new birth who so followeth him not, cannot enter into the kingdome off Heaven. In that Epistle to the Heb. they that read shall find (as wee have formerly shewed) that the old Covenant was a carnall Covenant and commendment. Heb. 7. 16. and as the Lord speaketh to Abraham. Gen. 17. 13. speaking of the Covenant off circumcision, saith: my Covenant shall be in your flesh for an everlasting Covenant, and as the Covenant was, so was the Priesthood, and the Tabernacle, and the sacrifices and service, all carnal and worldly, as is witnessal evidence and plaines in that Epistle set downe: but the new Cove. is not a Cove. in the flesh, but is a Cove. in the spirit, a spiritual Cove. written in the hearts & mynds of Gods people, established vpon better promises then the first Covenant, and all this is evident by the words off the Covenant, which are: They that beleve and are Baptized shall bee saved: And as this Covenant is spiritual, so is the Priesthood, so is the Tabernacle, and all the Ordinances, Sacrifices and services there off, and all this is most plainly set downe in that Epistle to the Hebrewes, Which difference betwixt the old and the new Covenant if it were carefully searched out, and found out, it would overthrowe your deceitfull consequence which dependeth from Covenants that are dislikelike, or not a like in substance, contrary to all understanding: and it would make

make you cast away your carnal baptizing of infants and to baptize no infants, but such infants as were **Born** in Christ, such as are begotten by the immortall seed of the word: and it would disoobey onto you your carnal ignorance and blindness in holding that **Isac**ites beget **Isac**ites now, as under the law, or that **Christians** beget **Christians** by generation, which hath brought in such manes amongst men, as the **Brownists** hold and professe, that no infants that dye are under the **Covenant** of grace and salvation, but such as they beget. Thus do they onelie beget infants that are heires off **Isac**arian, and al this, and much more evil comes vpon making the new **Covenant** like the old, and to make them both carnal, which you doe herein, in holding that parents beget **Children** to bee under the **Spituall Covenant** by carnal generation.

But because some through the great weakness off their iudgment and understanding cannot see the old **Covenant** to bee a carnal **Covenant**, wee wil in hope further endeavour to shewe how it is a carnall or worldlie **Covenant**. First it was a carnal **Covenant** in that al the promises that God made to **Abraham** in that **Covenant** of **Circumcision** were of worldlie things, as wee may see **Gen. 17. 5. 6. 7.** where the **Lord** saith, I will make thee exceeding fruitful, I wil make Nations of thee, yea Kings, shal proceed off thee: and I wil give thee and thy seed after the all the Land off **Canaan** for an everlasting possession. Here is this worldlie **Covenant** of **circumcision** which God makes, wherein there is no promise out of worldlie things. Secondlie in this **Covenant** of **circumcision** the lord requires, a carnal obedience, that is: Let every man Child bee circumcised in the foreskinne of the Flesh. Thirdlie the iudgment for the breach of this **Covenant**

nant is a worldlie iudgment veri. 14. The vncircumcised man-child in whose Flesh the fore-skinne is not circumcised that person shalbee cut off from his People, because he hath broken my Covenant. Add moreobee veri. 13. Where the Lord saith: This is my Covenant in your Flesh. Who wilbe so blind as not to see, that this is a carnal Covenant: Wherby men bee so bound off all vnderstanding, as to say that God makes a Spirituall Covenant with a people in their hearts: though men have bene so ignorant, let them not be ignorant a while.

After the like manner as hath bene spoken off the Covenant, may bee spoken of the Cerimoniall Priesthood, and all these seruices and carnall rites, in all which Covenant and worldlie ordinances, there is no promisse of saluation for the keeping of them, nor cannot be, because they make not holie concerning the conscience. Heb. 9. 9. Neither sanctifie they the comers therevnto. Chap. 10. 1. For there is no iudgment of condemnation pronounced against anie, although they should presumptuously break them, but bodilie death Num. 15. 30. Heb. 10. 28. etc. yet though repentance such might bee saved: But now vnder the new Covenant, which is spiri- ual, there is promise of saluation to them that keepe it: For he that beleeveth and is Baptised shalbee saved. And there is condemnation pronounced against them that keepe it not: he that wil not beleeveth shalbee damned: and he that innocently presumptuously or willingly of knowledg against this Covenant, or anie of the ordinances thereof shal never bee forgiven. Heb. 10. 29. Thus may all see that wil not winch with their eyes, that the new Covenant is not like the old: But is a Covenant established vpon better promises, and that the first Covenant is established vpon Worldlie or Earthlie promises: But the new Covenant is established vpon

spiritual or heauenlie promisses even of life and sal-  
 uation. The difference of these two Covenants  
 being with a spiriual eye discerned, it wil easilie obser-  
 uethow that most false and hypproper consequence  
 which is drawne from the old Covenant to the new,  
 for the Baptizing of infants, which consequence iff it  
 were rightlie laid downe, the darknes of it would ea-  
 sily appeare as thus: Vnder the old Covenant in-  
 fants were circumcised in the fleshe: so vnder the new  
 Covenant; infants must be Baptized in the fleshe:  
 what ignorance is this? What wine of Fornication?  
 That hath made drunck al Nations: there is no such  
 Baptisme in the new Testament, as Baptisme in  
 the fleshe. God forbid that men should remaine still  
 so ignorant as to thinke that Christ Iesus in his hea-  
 uenlie Kingdome and new Covenant hath establi-  
 shed any carnal rite, or Ceremonial Ordinance the  
 handwriting whereoff he hath put out and abolit shed,  
 Col. 2. 14. And therefore the Baptisme of the new  
 Testament must needs be a spiriual baptisme of wa-  
 ter & the spirit, Joh. 3. 5. with which baptisme infants  
 cannot be Baptized: so is it great wickednes and a  
 profanation of the holie and diuine ordinance off  
 God to vse such administration vpon infants, ma-  
 king hereby the ordinance of God of no effect, there  
 being no benefit or advantage, end, or vse of it, for you  
 wil al confesse that al infants must be regenerate and  
 borne againe, or els they cannot enter into the King-  
 dome of Heauen: and our Saviour Christ the Sa-  
 viour of vs al saith, that they that are borne againe  
 must be borne of water and the Spirit. To what end  
 then is the Baptizing of infants: they not being rege-  
 nerate thereby.

Furthermore you scame your consequence with  
 these words; as infants were sealed with  
 the

the scale of the Covenant vnder the law, so they must be sealed with the scale of the Covenant vnder the Gospel: Wee demaund of you, is washing with water a scale? If it be a scale, it is a scale in the flesh, where there is the print, or impression thereof? It hath none, therefore it can be no scale: Oh how blindlie are the wisemen of the world carried away in these things, contrary to all vnderstanding, to be brought to imagine that washing an infant with water is a scale: are not these vaine inventions? without ground of Scripture, reason, or common sense? Can you waile thus and thinke to please God? Will God be pleased with you when you walke in those waies that best please your owne myndes? Wee not deceived, God will not hold you guiltles for thus vsing his name and Ordinance in vaine. If you will examine the new Testament throughout, you shall find no scale, nor none sealed, but they that beleeue, who are sealed with the Holy Spirit of promise. Ephes. 1. 13. By which Holy Spirit wee are all Baptized into one body. 1. Cor. 12. 13. And there is but one Spirit, one Baptisme, and one body. Ephes. 4. 4-5. Which holp scale of the Spirit seeing infants cannot have, they cannot be Baptized with that one Baptisme, into that one body: so is your consequence for the baptizing of infants directly contrary to the Covenant and ordinance of God: the Covenant of the Lord being that they which beleeve & are baptized shalbe saved, and the ordinance being the baptisme of repentance for the remission of sinnes.

To conclude this point with a ground that all who have any knowledge of the word of God will confesse which is this: the Covenant of the new Testament is a Covenant of life and salvation onely to all that beleeve and are baptized. Mark. 16. 16. The scale of the Covenant must needs be answerable to that holy Covenant

**Covenant:** a seale of life and saluation onelie to them that beleebe and are Bap. 13. d Eph. 1. 13. 14. Act. 2. 17. and 28. The appostle here to the Eph. doth shew that after they beleved they were sealed with the holie Spirit of promise. Let all then confesse with whome there is anie bprightnes that infants who cannot beleebe, (for Faith cometh by hearing, and hearing by the word of God. Rom. 10. 17.) cannot bee sealed with the seale of this Covenant: it is not in the power of parents to set this seale vpon their infants, as it was in their power to set the signe of Circumcision vpon their fleshe: Therefore is it not required of them by the Lord: and it is altogether impietie and wickednes, and a prophaning of the holie ordinance of God to take in hand to administer it vpon infants and the Lord will reuenge himselfe for such wickednes if it bee not repented of. But against this ground of truth that the Covenant of life and saluation is made onelie with them that beleebe and are Baptized, it is objected, that the Covenant is made with them and their seed, and though manie writers write thus, and most men affirme it, yet Mr. Robinson, being next hand, wee will produce his warrant for this ground being as good as anie others, and he as vnadvisedlie overseene in the setting it downe: Thus speakes he in his Booke Pag. 282. The Scriptures euerie where teach that parents by their faith bring their Children into the Covenant off the Church, & intitle them to the promises, little doth Mr. Rob. thinke how suddenlie in his accustomed hast he hath brought in a meritorious faith, it were to be wished, that he and al mē did see, and feele that their faith is little enough to bring themselves vnder the Covenant of God, if it were not for the gracious and most mercifull acceptancer off God in Christ: But God hath not promised anie where, to accept to saluation, of the parents faith,

faith, for their Children, nor to condemne them for their parents infidelitie, this is but one among manie of Mr. Ro. doctrines of Devils which he hath yeaped up in his tedious booke: his prooffe for his doctrine is Gen. 17. And wee probe his doctrine most false by Gen. 17. where Abrahā his faith, and earnest praier to God could not bring Ismael his Child, of 13. yere old vnder that Covenant, vers. 18-21.

Thus is Mr. Ro. altogether overseene in the scripture that he himself allegeth: Add moreover to this Gen. 25. 23. Where Izhaks faith, could not bring Esau vnder the Covenant. Thus may all see that Mr. Ro. doth but quote scripture for his prooffe, and not shewe how it probes his ground. The next prooffe for this ground is Act. 2. 39. Where Chappostle speaking, to, and of al the vnbeleebing Iewes and Gentils saith, the promise is made to you and to your Children, even as manie as the Lord our God shall call. Now Mr. Ro. will apply this to his purpose we knowe not, but wee confesse that this promise, (They that beleeve and are Baptized shalbee saved) is made to al the vnbeleebing Iewes and Gentils, and their Children, to this day: but this doth no way probe that the faith of the parents intitles children to the promises, nor that the promise of saluation is made to the vnbeleebing Iewes and Gentils, or to their Children, except they and their children amend their lives and be baptized. And whereas Mr. Rob. as it should seeme vnderstands, children in this place, to be infants, wee wyl first leaue that to him to probe, that Chappostle speaks here concerning infants, and then wee will require of him how he probes, what the inheritance off the Kingdome of heaven goes by succession of generation, as the land of Canaan did.

For the second part of his vniust and vngodly as-

firmation that God takes occasion by the sinnes off the parents, to execute his iustice to condemnation by on the children: herein Mr. Ro. doubles his sinne, in that as he hath befoze made the parents saith the cause of blessing to salvation, which (he saith) is ebery where to be found in the scriptures, but (he says no where : so now he affirms, that parents infidelitp, is the cause of Gods iudgment to condemnation by on their children. Mr. Ro. propounds his doctrine and rule for a general rule and doctrine. To prove him a false Prophet in this also wee refer the Godly reader to the 1. King. 14. where it is shewed, that Abyah the sonne off most wicked Ieroboam being but poung, was not cursed for his Fathers sinnes, and Iosiah being but eight yere old when his Father died, the Lord blessed him abundantly in his infancy, notwithstanding al the greivous transgressions of his Father Ammon. 2. Chro. 33. and 34. Chap. Neither did the Lord punish the people of Israels children for that their great transgression Num. 14. 27-39. when they murmured because of the spies, by which sinne, although they so provoked the Lord to wrath, as he caused al their carcases to fall, to bee waisted and consumed in the wilderness, not suffering anie one of them to go into the Land of Canaan, save Ioshua, and Caleb, yet eve then in his anger, he declared his mercie to al their Children, promising to bring them into the Land. Now wee confesse with Mr. Ro. that wee are al by nature the Children of wrath: conceived and borne in sinne, but wee desire to knowe of Mr. Ro. whether he hold not that al Children are alike the Children of wrath? and alike begotten in sinne? or that some parents confer grace by generation more then others: and if they do not (as wee assure our selves you wil confesse) but that all Infants are alike in themselves the Children off wrath, then let vs see, not after a sozt, but directly, by what



what euidēce of scripture it can be proved (their sinnes being al alike in themselves) that God should execute his justice to condemnation vpon some children, for the sinnes of their parents, and shew mercie to saluation vpon others for the faith of their parents, seeing the iust God hath said, that every one shall receive salvation, or condemnation, according to that which hee hath done in the flesh, and not according to that which his parents hath done. And let al se Mr. Ro. great iniquity in this his affirmatiō, in that he blasphemously chargerh the most holp and iust God to punish infants to condemnation, for the actual sinnes of their parents when they themselves have not sinned, after the same manner of transgression Rom. 5. 14. and we pray M. R. and al men to consider the words of the lord. Exo. 20. who saith, he wil visite the sinnes of the Fathers vpon the childre of the that hate him which hatred is shewed by the breach of his commaundemēts: but do infants hate God and breake his commaundemēts? pou al confesse with the Prophet Eze. 18. 14-17. (notwithstanding these words in Exo. 20. That if a wicked man begett a sonne that seeth al his Fathers sinnes, which he hath done, & feareth, neither doth such like, he shal surely live: then must pou grant that the infants of wicked parents that do not such like sinne as their parents do, shal not dye. Thus much to stop M. Ro. for the preser in his speedy courses who runnes his race as though he were stronge and none could stop him, but the lord and his word wil obeitowne him in these his waies if he repeat not, whose repentance we much desire to Gods glōry, and for his owne good.

And now let the covenāt of the lord stand firme and good againe al the aduersaries thereof, which Covenant is, they which beleve & are baptized, shalbe saved, the words whereof being spokē by him that made it,

authoritie conuince to the Consciencs of all that will heare them, that this Covenant is made onely w<sup>th</sup> them that are beleeeve and are baptized, which is with them that of the faith of Abraham. Rom. 4.12-16. And not they that are of the flesh of Abraham: there are (saith the apostle) Children of the flesh, and Children off the promise, but the Children of the promise are counted for the seed. Rom. 9.8. How ignorant and obstinate are men become, whome no word of God can perswade, but they wil have the Children off the flesh, to bee the Children off the promise, as is the seed: for they wil have the seed of the faithfull, that is, all the Children begotten off their bodies, to bee the Children of the promise, and the seed w<sup>th</sup> whome the Covenant is made, saying: the Covenant is made with the faithfull and their seed, meaning all the Children begotten of the flesh, yet the apostle saith, the Children of the flesh are not the seed, but the apostles testimonie wil not serue the turne, the Pope saith it is not so: and the Bishops and Prelaty (hauing learned it of the Pope) say it is not so: And the Brownists (hauing learned it of the Bishops) say it is not so: here are manie witnesses, and they have long and ancient custome, and the scruple is faire to looke vpon, and pleasant to the eie and mynde, that infants are begotten and honest Christians: the most wicked and prophane parents that are, like this wel, that they may bee accounted to beget Christians, and that their Children may bee made members off the body of Christ, when they are new borne: the best men like this wel, and the worst like it wel: This pleasant flesh of the world, here was neuer sate one doctrine of Christ, nor of the apostles, that ever was so acceptable to all men: it must needs be acceptable, because so good a thinge is so easily come by. What a greivous thinge would it bee if one might not bee a Christian, and member of Christs body, before

they had learned Christ, and to beleefe in him : this would trouble Childzen if they should bee forced to learne to knowe Christ before they could be admitted to bee his Disciples, and to be Baptized : and this would bee a great trouble to parents that their Childzen should not be baptized before they had carefully brought them vp in the instruction and information of the Lord: and this would bee a great burden to Bishops and Priests, if they should haue none admitted members of their Church, vntill by their diligent and faithfull preaching of the gospel, they were brought to knowledge, faith, and repentance, and to amend their lives and bee Baptized. If these old decrees of Christ and his Apostles should now bee put in practice it would trouble and offend all the world, being so contrary to al custome, and Counsels, and affections of men. O crooked and foolish generation, how long shall the Lord beare with you, how long shall he suffer you, wil you make the way broad: and wide which he hath made strait and narrow: wil you still walk in the traditions of men after the lusts of your owne hearts and treade his statutes vnder your feet: shall the long evil custome, and false testimony of men, agreeable to your owne affections, ouerthrowe the diuine, and true witness of our Lord Christ and his Apostles: Doth our Saviour Christ say, that those with whom he hath made the new covenant are they in whose myndes and hearts he hath written his Law, to whom hee de- clares to bee those, that beleefe and are baptized: and wil you add vnto the Covenant of the Lord, and say, it is made with the faithfull, and their seed before they can beleefe: and doth the Apostle say, that the seed to whom the promise is made are they which are of the faith of Abraham: and not they that are of the flesh of Abraham: and wil you say, that they that are of the flesh of the faithfull, are the seed with whom the Covenant is made: can you devise in your hearts more

directly to oppose the Lord, and falsifie his truth, the  
 you do herein? Will you thus contend against the Lord  
 and despite the Spirit of grace, and trample vnder  
 foote the blood of the new Testament, and thinke that  
 you shall escape, much more punish him, the they that  
 disguised Moses law? decribe not your selues, and do not  
 thinke that God careth not for these things, and that  
 he regardeth not the breach of his holy ordinances,  
 because he seemes to hold his peace, in that he strikes  
 you not with bodily iudgements: but except you repent,  
 he will reprove you, and set al these things in order  
 before you, and teare you in peeces; when there shall be  
 none that can deliuer you. Oh consider this and forget  
 not God: what shall it profit you to have your infants  
 washed with water, and a few words, whereby the  
 name of the Lord is blasphemed, and you perish for  
 so prophaning his Ordinance: the infant is neuer the  
 better, it shall not be saved thereby: and there is no such  
 obedience required at your hands, let the word of the  
 Lord be your guide in these things, and not the word  
 of man nor long custome, although it be in a thinge  
 that is most pleasing to your carnal myndes.

Thus leauing to your remembrance that Abrahams  
 faith could not bring his Children vnder the Covenant  
 in that it did not bring Ismael, nor anye one of his six  
 sonnes that he had by Keturah his Wife, vnder the  
 Covenant, Gen. 25. and therefore that is a most de-  
 ceitful and false ground to say, that they were circum-  
 cised, because they were vnder the Covenant, and that  
 they are vnder the Covenant by Abrahams faith, for  
 then had al Abrahams bondmen and houshold bene  
 vnder the Covenant, and Ismael whome the Lord  
 denyes to bee vnder the Covenant, and yet he, and  
 they al were commaunded to bee circumcised.

This

This then is the ground of truth, which cannot be gainsaid, that al the males free, and bond, that were borne in Abrahams house, or bought with his monie, which were not of his seed, were al to bee circumcised because it was the Cobenant that God comaunded Abraham to kepe, to circumcise al his males: and not because they were al vnder the Cobenant of circumcision by Abrahams faith, this is but a vaine invention of the man of sinne, and a mistery of iniquity to deceive them that have pleasure in vnrightheousnes, habeing no helwe, nor warrant of scripture, to say they were circumcised, because they were vnder the Cobenant by Abrahams faith: al evidence of Scripture is against it, in that the lord doth plainly declare in his word, that they were to be circumcised that were not vnder the Cobenant, even all Abrahams hous hold. whereoff there was no one vnder the Cobenant but himself, when the commaundement was giben: Now the pou habeing no cullor shew nor warrant, from the scriptures for the baptizing of infants, but a deceitful consequence from the example off circumcision, we beseech al that hope for salbatiō by Jesus Christ, to see the deceit of pour consequēce: thus pou say, and this is all pour hold: that as the seed off the faithful were circumcised, so the seed of the faithfull must be baptized, y<sup>e</sup> doose for this pour ground pou have none, but pour strong perswasions and long custome, wherein no one of pou have faith: but to shew per againe the deceit of pour consequence.

First: it is not drawne by due proportion, which is a most deceitful way to deceive the simple for thus ougt pour consequence to be drawne: as Abraham belebing was circumcised ad al the males of his hous hold both me, and childre of eight daies old, bond ad free, so now anie man belebing must be baptized withal his hous hold, both men and childre of eight daies old, bond ad

free. Secondly the deceit of your consequence is, because it is not a necessary consequence; for you must prove nothing by consequence; but that which must of necessity followe: but this doth not of necessity followe, nei her can it followe, that because infants were circumcised with circumcision in the flesh vnder the Law, therefore infants must of necessity be baptized with the baptisme of repentance for the remission of sinnes vnder the Gospel, with which baptisme, they cannot be baptized, as all of anie understanding must needs confesse, and there is but one baptisme: and therefore most blindly, ignorantlly, and deceitfullly is this consequence drawne, being neither drawne by due proportion, neither can the rule possibly followe by true consequence: neither shal you be able to tel what to say, when you shal be required, to prove it a necessary consequence. If therefore you will not wilfully go on in the waies of everlasting destruction, forsake this roote off error which overthrowes the Covenant, of the Gospel of Jesus Christ, in the first foundation thereof, bringing in the seed off the flesh off the faithful, by carnal generation, for the seed off the promise, in steed of the seed off the faith of Abraham by spiritual regeneration, making the infants that are begotten of the faithful after the flesh, members of the body of Christ, and heires of the Covenant of the new Testamēt (which is the Covenant of faith and repentance) through the faith of their parents: and by this meanes you have and do daplie bring all the wicked and ungodlie in these parts of the World to be members off Christs body, and heires off the Covenant, by natural birth, which our Saviour Christ saith Joh. 3. Can no way be, but by new birth that is by being borne againe of water and the Spirit, which is by beleeving and being Baptized. Thus do you utterlie destroy and overthrowe the holie Covenant of the Lord, the holy baptisme, and the body off

Christ, making them Common to all poyng and old  
wicked and prophane, blasphemers, persecutors, mur-  
derers, adulterers, and witches, and all their Childe:  
but let all knowe this, such as the members are, such  
is the body, and such is the baptisme, and such is their  
Covenant, the Covenant of death and condemnation  
vnto all that are vnder it, and not the Covenant of  
life and saluation, which is onely made with them  
that beleebe and are baptized: and the Lord perswade  
euerp honest heart to ground their faith vpon this rock,  
that as vnder the Law, none were circumcised but  
those that were expressely commaunded by rule or ex-  
ample, so vnder the Gospell, none may bee baptized, but  
those that are expressely commaunded by rule or exam-  
ple: and keeping to this true ground no simple soule  
shal bee deceived, and so wee leaue this point, with  
Gods care to be considered of, beseeching the Lord  
to giue you vnderstanding hereof.

Thus haue we with our most willing (though most  
feeble) endeauours, manifested vnto you, these two false  
professions of Christ, and the false Prophets that  
mainteyne them amongst you, with diuers pericu-  
ler errors and strong delusions whereby they deceiue  
you, transforming themselves as though they were  
the Prophets of God, but they are all deepe decei-  
bers, and Propheticall liars, as wee haue proved, wherein  
they shal neuer bee able to iustifie themselves, neither  
before God nor his people: and wee much rather de-  
sire their repentance, then that they should go about  
to approue themselves in their euil, whereby they shal  
heape sinne vpon their owne heads, and bring shame  
to their owne faces, seeing the time is come, that the  
lord wil reprove the foolishnes of such false Prophets  
who make shew off Godlines, but denie the power  
thercoff, who lead captiue simple women, which are  
euer learning and neuer able to come to the know-  
ledg off the truth: These are they that Chappostle

forgettold of 2. Tim. 3. Who like Iannes & Iambres resist the truth, who are proud boasters in exalting themselves, and challenging to themselves, speciall power to knowe and vnderstand the counsels of God, when they are me of coꝛrupt knowledg aḁ mūdys, and to be reprobēd concerning the faith: but (saith) Thapostle) they shall prevaile no longer for their madnes shall bee eident vnto al men, aḁ we exhort pou with the words of thapostle, turne away therefore from such.

It followeth, that we speake some few words, of the second prophesie, which is of the days of the Sonne of mā in the brightnes of his coming for the consuming of the man of sinne spoken of 2. thes. 2. the which days our saviour saith, shalbe as the lightning that cometh out of the East & is sene into the west, mat. 24. wherein is set furth vnto vs, that the Lord shal make his truth to appeare with vnspeakeable eidence of light, so as his people shal plainly see the way and light thercoff according as the Lord by the Prophet Esa. speaketh 42. 16. I wil bring the blind by a way they knew not, & lead them by pathes they have not knowne, I wil make darknes, light before them, & crooked thinges straight, and the lord wil not speake in secret, neither in a place of darkeines, in the earth, and Esa. 30. 26. the light off the Mone shal be as the light off the Sunne, & the light off the Sunn shalbe seavenfold. & like the light of seaven days, in the day that the lord wil bind vp the breach of his people, & heale the strooke of their wound. And Esa. 32. 19. thou shalt not see a seirce people, a pe ople of dark speach, that thou canst not perceiue, & of a straining tongue, that thou canst not vnderstand. Al this teacheth the people of God to looke for plaine pathes to walke in, which do shine with brightnes: as also that the witneses of the lord, shalbe a people, that shal speake plainly. to the vnderstanding of the simple: therefore the Lords p. ople must not walke in blind and secret waies,



wapes; noz desert pathes which are not light and plaine, noz be seduced by false Prophets and deceitful people, that speake in their seirce heate dark and obscure thinges, who are ful of deceitfull distinctions, blind consequentes, and al turning of devices to deceive the simple, saying, loe here is Christ, loe here is Christ: of such our Saviour forewarnes his people, that they beleebe them not, although they shal see greates signes and wonders: but that they shal set their harts, ad turne their eyes vnto the cleare light of truth which is the everlasting gospel that the Angell fliing through the midlt of heaven, preached vnto them that dwel on the earth, & to every nation, & kindred, & tongue, & people. Revel. 14. 6. This is the spirit off the Lords mouth, wherewith he wil consume the man of sinne, and abolish him, by the brightness of his coming 2. Thes. 2. By the ministry of the seaventh angel, who when he hath poured out his viall, there shall bee sounds, & lightnings, & thunders, & a great earthquake such as nevers was & the great Citie shall be rent in three parts, & the Cities of the Nations shall fall, & that great Babilon shall come in remembrance before God, & hee shall give vnto hir the Cup of the wine of the seirces of his wrath. Rev. 16. Thus by the glorious light off the Gospell shall the misterie off iniquity be abolished.

And whereas our Saviour Christ saith, that this his coming shall be as the lightning cometh out off the East, and is seene into the west, this makes it manifest vnto vs that the glorious overspreading off the gospel againe, shall be as at the first. General over all, and that men shall seeke after, and resort vnto the light of the truth of God, as Eagles do to their pray, according to the prophesie of Esa. 60. 4 Lift vp thyne eyes round about, and behold all these are gathered and

& come to thee, thy sonnes shal come from farr, & Esa. 66.18. The Lord saith it will come that I shal gather all Nations and Tongues, and they shal come and see my glory. **And the Lord by the Prophet Amos. 9. 11. 12. saith:** In that day wil I raise vp the Tabernacle of David that is fallen downe, and close vp the breaches thereof, & will raise vp his ruins, and I wil build it as in the daies of old, and **Esa. 11. 11. 12.** In the same day shal the lord stretch out his hand againe the second time to possesse the remnant of his people, and he shal assemble the dispersed of Israel, & gather the scattered of Iudah fro the fower corners of the world. **And hereunto agreeth the Prophecie. Rehel. 19. 17.** Where the Angel that stands in the sunne cries with a lowd voice to al the foules that flye through the midst of heaven, come & gather your selves together to the supper of the great God, and **Rehel. 21.** **The Holy Spirit speaking of the glorious exaltation of the Holy Citie, after the destruction off Babylon, saith:** The Kings of Earth shall bring their glory and honor vnto it, & the glory and honor of the Gentils shalbee brought vnto it. **And this yet is the hope & comfort of the Saints of God,** that it shal come to passe, that they which now come against Ierusalem shal go vp from yere to yere to worship the King, the Lord of hosts, and to kepe the Feast of Tabernacles, **Zach. 14. 16.** **Therefore saith the voice out of the Throne, praise our God all yee his servants, and ye that feare him both small and great, for the Lord, that almighty God doth now raigne, let vs bee glade and reioyce, and give glory to him, for the marriage off the lambe is come, and his wife hath prepared herself.** **Rehel. 19. 5. 6. 7.** These words are faithfull and true, which must shortly bee fulfilled, blessed is hee that obserueth the Words of the prophecie off the booke. **Rehel. 22. 6. 7.** But woe, woe, woe then bee vnto all that doe not marke and obserbe them, and faithfullp and carefulp

lp keepe , the Words off the Pr. phesie off this Booke.

But wee demaund, in all these daies of tribulation which are such as never were, nor euer shalbe, where shal the ignorant appeare? iff in the daies of so great danger when there shalbe (as there now is) so manie false Prophecies: heuving such signes and wonders, so as if it were possible they should deceive the b. r. elect, if in these daies, the ignorant bee seduced through their ignorance, shal they drinck of the Cup of the wine of Gods wrath? The word of the Lord is perfect and plaine: they shal al perish, that are ignorant and are deceived; because they receive not the love of the truth: therefore God shal send them stronge delusions, that they should beleeeve lyes, and bee damned. 2. Thes. 2. And it is iust wth the Lord, their ignorance being declared to be for want of the love of the truth. Thus then is this ground off truth most evident and plaine: they that through grace in Christ receive the love off the truth, they are the Elect of God, and shal not bee deceived, but shal bee saved: But they that through the effectuall working of Sathan, withal his signes and lying wonders, receive not the love off t. u. h, they shalbe deceived, and beleeeve lyes, and bee damned. Moreover our Saviour Christ saith, if the ignorant lead the ignorant, they shal both fall into the pit. Mat. 15. 14. let al therefore take heed, and learne to knowe the truth of God, and to love it, and to vnderstand his word themselves, seeing the Lord hath commaunded them, not to followe such as say: Loe here is Christ loe there is Christ, but to looke vnto the shynning light of truth, whereof, if they bee no: able to iudge and deserue of themselves (bp the direction of Gods spirit) they can never have faith nor assurance in the way they walke, so shal they runne blindfold to destruction, not knowinge whether they are ledd: False prophets,

pyets, or true Prophets are al alike to them thep being ignorant of the scriptures, wherebp thep should examine them and find them out, and try their doctrine, such must needs bee carried away with ebery blast off baine doctrine, whe thep are not able to try the spirit s whether thep be of God: these are the fruits of ignorance, not to knowe the voice of Christ, from the voice of false Prophets, and pet such would have their ignorance excuse them, although their ignorance be onelp for want of their love of the truth. And if thep that through ignorance are led into false ways shalbee saved, then thep that through ignorance lead men into false ways shal also be saved, and so shal (almost) all flesh bee saved, for who can not plead ignorance for al their transgressions, in al false woꝝship, and all their false wꝛies? But thep that are ignorant, let them bee ignorant: and let all the disciples of Christ covet spiritual gifts, that they may prophesie, and pray with vnderstanding, and singe with vnderstanding, and speake with vnderstanding, that they may instruct others, and in vnderstanding be of a ripe age. 1. Cor. 14. this knowledg of salbation is required off all the Disciples off Christ alike, there being but one law of obedience for all: and Christ hath not appointed anie one to bee moze ignorant the another, ad so ebery one that as he alike, he gives alike ad thep that seeke a like, shal find a like. Mat. 7. 7. For there is no respect of persons with God. Rom. 2. 11.

Now there is one ground that is most dangerously perverted to the destruction of manie soules, wherein wee pray the best advised Godly consideration of chery reader, and that is this: if men walke byrightly in the truth, according to that thep knowe, and endeaboꝝ to attaine to better and moze knowledg of Gods truth, that thep may walke in it, such men though thep commit much sinne through ignorance, pet repenting of al their

their sinnes of ignorance, there is mercy with the Lord for such sinnes and sinners. We confesse this is a most true ground, or els no fles h could be saved: if the Lord should not accept of the willingnes of mens myndes in the truth, according to that which they have. But this ground is most wickedly perverted and brought in to excuse al vnwilling myndes to be enformed, who willingly resist the truth, and have no willing myndes to be directed by Gods word, no further then stands with their good liking, and yet this ground must excuse al their false word, hip, and al false waies, ad al false doctrine, and exposition of the scriptures, and al the prophanation off the holy ordinances of God, which they do through ignorance, although they repent not thereof, but iustifie themselves to do wel therein. Can anie Godly hart thus conceiue: that because God in mercy doth pardon the sinnes off ignorance, men repenting of their ignorances, that therefore God wil pardon men, that through ignorance commit sinne, and iustifie themselves in those their sinnes, either by word or practice? Cannot men see the great difference which is betwixt repenting of their sinnes of ignorance and iustifying off their sinnes committed through ignorance? but wil they make it al one, to confesse sinne, and to iustifie sinne? Can the iust God, contrary to his owne word, and law, forgive anie one sinne, that is not repented off? if we acknowledg our sinnes, he is faithfull and iust to forgive vs; our sinnes, and to cleanse vs from al vnrighteousnes: but if whē we have sinned in anie perticuler thinge, we lay, therein, wee have not sinned, we make God a lyer, and his word is not in vs, and wee cannot bee forgiven, nor cleansed. 1. John. 1. 9. 10. Can the holy and iust God forgive such sinners and sinnes? as when they have through ignorance sinned, in diuers thinges against the Word of God, they wil iustifie themselves, that they are not ignorant  
and

and that they have not therein sinned, and so make the word of God a lye: the word of the Lord is plaine that they which are ignorant and sinne, and say there in they are not ignorant, their sinnes remaine vpon them, they are the words of Christ Ioh. 9. 41. If you were blind, that is, if you did it and acknowledged your blindness, ye should not have sinne: but now ye say, wee see, therefore your sinne remaineth: Thus doth our Saviour Christ shewe in as plaine words as the hart of man can desire that all and euerp' time, men comit through ignorance, and say therein they do not sinne, all those sinnes are not pardoned, but remaine vpon them, and the iudgment of the Lord is against them that is sinne, as the wiseman further sheweth. Prob. 28. 13. Saying, he that doth not confesse and forsake his sinne shall not have mercie at Gods hands, but he that confesseth and forsaketh them shall have mercie: How shall men get vainely perswade themselves, that God wil pardon their sinnes of ignorance which they neither confesse nor forsake, but iustifie themselves in manie greivous sinnes, and say they have not sinned, and that they do not committe evil in doing them, but that they do that, which is good, and iust in the sight of God. What sinne shall be condemned? If this sinne shall be pardoned, shall not the adulterer that confesseth he doth evil, in committing adultery: and the drunchard that confesseth he sinnes in his drunkenness: and the blasphemour that confesseth hee doth evil in blaspheming, shall not all these bee much rather pardoned (although they forsake not their sinnes, in that they confesse them) then they that neither confesse nor forsake their sinnes but iustifie themselves in their sinnes? doth this cause God to pardon their sinnes? because they are fully perswaded in their mynd, that they sinne not? Whyp then if the adulterer, drunchard, blasphemour, pdolater, and Cobetous man, bee full p  
per-

perswaded in their myndes, that they sinne not in doing those things, they shal also be pardoned. Thus must the Lord accept of ignorant strong perswasions of mens myndes in error and disobedience, for true knowledg, faith, and obedience: For if they that through ignorance being fully perswaded in their myndes or consciences obey vnrighousnes and iustifie error shalbee saved, and through Christ bee accepted with God, as they that of true knowledg and faith obey righousnes, and iustify the truth: so then is there saluation by Christ, through ignorant perswasion off mynd and disobedience aswel as through true knowledg, faith, and obedience. What wil men make of God? how hath the mistery of iniquity prebailed? First to take from him his power and goberment in his kingdome, as we have shewed, and then to take from him his iustice and iudgment: for if the Lord shal not in his iustice, iudg those that ignorantlly pervert his lawes, statutes, and ordināces, who cal light darknes, and darknes light. lower sweet, & sweet lower. Esa. 5. 20. Speaking evil off that they knowe not: teaching for doctrines mens precepts, overthrowing the doctrines off the Foundation off the beginning off Christ, following the pmaginations of their owne harts, and setting vp the traditions off men in stead of the holte ordināces of God, and because in al these things, they are ignorant, and walke as far as they see, and do as they are perswaded in their myndes, thinking they do God good service, therefore they shalbee accepted with God: if the Lord shal not in his iustice iudg these that thus sinne and transgresse against him, then is the righteous iudgment off the Lord overthrowne, and the Ordināces of Christ vnder the Gospel made of none effect: and if men knowe them, and do them, they shal doe wel: But if they bee ignorant, and walke in false waies, maintepning diuers

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errors

errors, they being perswaded in their consciences that it is the truth, they also shalbe accepted: of what bise they are the ordinances of Christ: the is truth and error al one, if men be as wel perswaded of the one, as of the other. This destroyes al the religion of God; if every one may take liberty to themselves, to walke according to the persuasion of their myndes though it bee error; yet if they knowe no better, so long as they confesse the name of Jesus, al is wel, if they be so perswaded, they shalbe saved: then not onely they that walke in the way of life, but they that are perswaded they walke in the way of life, shal also be saved, though they walke in error.

Thus as you have set open the doore of the Kingdome of heaven, and let al in that confesse the name of Jesus with their infants; making them (as you thinke) members of the body of Christ: so now you wil also set open the gates of the Kingdome of glorie, and let in al that cōfesse the name of Christ, though through ignorance they walke in much darkness, and make the as you pmaigne in your foolish myndes, fellow heires with Christ in his glorious inheritance, and yet the Holy ghost saith. If we walke in darknes, & say wee have fellowship with Christ, we lye & doe not truly. 1. Jo. 1. 6. Therefore you shal al be deceived with the foolish virgins, who were overtaken in their foolishness, who though they hoped, and were perswaded they should have bene let in, yet were shut out, and so shal al you be, that through ignorance iustifie false waies, although you should begin to say: we have eaten and drunken in thy presence; & thou haist taught in our streets, and we thought we had done wel, and we knowe no better, yet the Lord shal say vnto you. I tell you, I knowe you not, depart from me, yee workers of iniquity: then shal you see (if you wil not learne before) that though you should plead, you had done it ignorant, it will



will not serbe the turne, pea though you should say you had sought to enter in at the strait gate, but through your ignorance you were not able; notwithstanding your seeking in that you have not sought aright; the doore shall be shut vpon you, and whē you shall knock and say: Lord, Lord, open to vs, the lord shall answer and say; I knowe you not, whence you are. Luk. 13. 27  
 Then I hal you see that your deceitful hartis haue seduced you, and that your good meanings were not according to Godlines, but according to your owne myndis and perswasions: then shall you see that you casting downe, destroying, and reiecting the holy ordinances of Christ, and setting by the vaine inventions and traditions of your Elders (as you doe) thinking you do God good service, you shall no moze be excused therein then they that haue reiected and killed the disciples of Christ, & thinke they haue done God good service. Your sinnes being much greater then theirs: for they ignorantly kill, destroy, and reiect the disciples of Christ for keeping the ordinances of Christ, and yett ignorantly destroy, and reiect the ordinances of Christ, that none should keepe them, and set by other Ordinances abolishing Christ thereby. Will the lord thinke you, hold you guiltles for these things although you do them ignorantly: especially you iustifying your selues and saying you do that which is good in Gods sight, and that you sinne not therein: heare what the Lord saith to his owne people, who iustified themselves in their waies of wickednes, saying they were guiltles. Behold saith the lord, I wil enter with thee into iudgment because thou saiest I haue not sinned. Ier. 2. 3 & be so wil the Lord enter into iudgment with euerp one of you that say you see, when yett you are blind, and continue in the works of darknes, and say you sinne not therein. heare vs with patience and consider what we say, the iudg

al harts knowes that wee earnestly desire the saluatiō of your soules. Will the iust God forgive anie one sinne vnrepented of? Or can he iustifie them that iustifie themselves in anie one euil? Who so knowes God, knowes this cannot be, for he that is guilty of one sinne, being guilty of al, Jam. 2. 10. & Jer. 18. 11-13. If God should forgive anie one sinne vnrepented of, he must needs forgive all sinnes vnrepented of: but there can no sinne bee pardoned without repentance, ignorance shal not excuse anie. For a further full prooofe whereof take the words of our Saviour Christ, who saith, He that is ignorant and knowes not his masters wil, and sinnes, or doth things worthy of stripes, shalbe beaten or receaue punishment: Therefore let the ignorant neuer plead their ignorance more, the Lord hath iudged them, they shal al perish except they repent, and come to the knowledg of the truth: and is it not iust with the Lord to condemn all the ignorant seeing the Lord hath given them al meanes of knowledg, and they will not seeke for it, nor aske after it, no further then they themselves thinke good.

What thinke you with your selves: If a King make lawes iust and good, and bind himselfe by oath that without respect of persons whosoever shal breake anie one of those lawes he shal certainly dye, except he acknowledge his fault and repent: and whosoever shal keepe them shall bee advanced to great dignitie and honoz: and these lawes the King causeth to be written so that al men may have them: And yet further the King in his great mercy, because hee would have none of his subjects perish for want of the right vnderstanding of his lawes, the King to prevent the of that danger appoints in every place such a one as shal alwaies bee ready truly to enforme his people in the right vnderstanding of every one of those lawes  
and

and statutes, and charging them to bee directed by no  
 o: her, for the vnderstanding thereof, if not withstan-  
 ding the commandement, and at this lobe and care  
 off thei: Lord and King ober them to perseve them  
 from falling vnder the iudgment off death his people  
 and subiects shal either carelessl: neglect to bee enfor-  
 med, or shal thinke theselbes wise enough to enforme  
 themselves, or shall go to bee enformed for the vnder-  
 standing of those lawes to anie other then the King  
 hath appointed, and resting vpon their information,  
 breake any one of those lawes of the King and do not  
 acknowledg their fault and repent, shall their igno-  
 rance excuse them? When they had one ready at  
 hand alwaies to enforme them, before they offended,  
 and yet ready to enforme them that they might repēt  
 if they would, but aske to bee enformed, but they  
 would not bee informed before they breake the com-  
 mandement of the King, neither after they have  
 offended wilbee enformed to repent thereof, but iusti-  
 fie themselves that they have not offended: Can a  
 iust King breake his Oath, and pardon and forgive  
 the wilful ignorance of such careless subiects? and ad-  
 vance them to the same honoz wherunto he advan-  
 ceth his dutiful subiects? But he shall dishonoz him-  
 selfe, ad make his oath and law of no effect: No wise  
 and iust earthly King will ever so dishonoz himselfe.

How shall then the most glorious King of Kings,  
 who is most wise, iust, and holp, haveling made most  
 righteous, holp ad perfect lawes, ad to shewe the stab-  
 lenes off his counsel, hath bound himselfe by Oath ad  
 promise. Heb. 6. 18. Without respect of persons, that  
 whosoever shall breake anie one of those lawes he shall  
 certainl: bee damned except hee confesse his sinne and  
 repent. Mark. 16. 16. Luk. 13. 3. and whosoever shall  
 hepe them shall in herite glori, & honor, & immortallity:  
 and these lawes hath he caused to be written by inspi-

ration that al men may haue them: ad pet to make his  
mercie further to appeare that he would not anie off  
his people should perishe for want of the right vnder  
standing thereof, hath set the comforter, & giveth the holy  
ghost to every one that asketh him, to teach & lead the  
into al true vnderstanding Io. 14. 26. Luk. 11. 13. char-  
ging them to be directed by no other (Sam. 1. 5.) for the  
vnderstanding thereof. If notwithstanding the com-  
maundement and al this love and care of the King of  
heaven over his people, to preserve them from falling  
vnder the iust iudgment of eternal death, his people  
ad subjects shal either carelesly neglect to be enformed  
or shal thinke they are wise enough to enforme them  
selves, or shal go to anie other to be enformed off the  
vnderstanding of those lawes then the Lord hath ap-  
pointed, and relying and trusting vpon their infoz-  
mation, breake anie one of the lawes of the King off  
heaven, and do not acknowledge their sinne and repēt  
shal their ignorance excuse them? when they might  
alwaies haue had the holp Ghost for a king to haue  
enformed them before they offended, as also after they  
have offended, that they might repent: Can the most  
holp and iust God and King, contrary to his Oath,  
pardon and forgive the wilful ignorance of such care-  
les subjects as breake his lawes, and wil not acknow-  
ledg their sinne and repent? and give them eternall  
glory and honoz with his servants? (who though they  
have offended yet they have repented) but he shal dis-  
honoz himselfe and make his Oath and lawe of none  
effect. Oh that men would consider that the most holp  
wise, and iust God cannot do so, against his Oath, and  
make himselfe but iust and untrue. If men would con-  
sider what God is as he declares himselfe to bee, that  
is, a lealous God, not making the wicked innocent, viz  
sing iniquity to the third & fowrth generation of the  
that breake his commaundements: A God of severity  
against

against them which fall through vnbeleefe. Rom. 11. 22  
**G**od that wil certainly take away their part out of the  
 booke of life that takes anie thinge away from his  
 word: And that wil add all the plagues written in his  
 word, vnto them that add anie thinge vnto his word.  
 Revel. 22

If men would beleefe God to lye such a one as he  
 declares himselfe to bee, they could not bee so vaine as  
 to perswade themselves that God would forgive them  
 their sinnes of ignorance, their ignorance being  
 through their owne full neglect, and when  
 through such their ignorance they oberthrowe the or-  
 dinances of Christ, and abolish the Lawes of  
 his Testament, and repent not, but iustifie them-  
 selves in those their sinnes, saying they sinne not  
 therein.

What were sufficient to say in this great deceiva-  
 blenes of vnrightheousnes wherewith men are seduced  
 to thinke, that if through ignorance they iustifie some  
 it shalbe forgiven them they knowing no better, al-  
 though they repent not, which they cannot do, in any  
 sinne wherein they iustifie themselves, for men cannot  
 both iustifie and repent of one and the same sinne, at  
 one instant. If men wilbe so far void of al grace and  
 vnderstanding, as to hold and thinke that anie sinne  
 comitted through ignorance, and through ignorance  
 iustified, (because they knowe no better) shalbe par-  
 doned, then it cannot be denyed but that they that put  
 Christ to death through ignorance, and through igno-  
 rance iustified they had not sinned, but that they had  
 done wel ad according to the word of God, in putting  
 a blasphemour to death, that said hee was the Sonne of  
 God, they shal also bee pardoned, for they did it ig-  
 norantly, and knewe no better, as our Saviour Christ  
 testifieth, when he saith. Father forgive them, they

knowe not what they doe : And Chapposle Peter acknowledgeth the same Act. 3. 17. saying: Brethren I knowe you did it through ignorance, as also your Governours,

Now let vs compare things together, so shall wee through the grace of God the better see the deceit of this ground, as it is misappld: The ground wee are to remember is this. That if men walke conscionable as far as they knowe, and desire better knowledg, yet through ignorance comit much sinne, there is mercy with God, and they, acknowledging and repenting of their ignorāces, shall be pardoned by grace through faith and repentance. Ephes. 2. 8. This ground is misapplied as wee trust will easily appeare, being brought to prove that if men walke conscionably as farre as they knowe and commit some sinnes through ignorance and through ignorance iustifie the same, thinking they do wel, and knowing no better, their sinne shall be pardoned, which if they be, it must be by grace through perswasion and ignorance, for there is no faith in ignorance, where is there anie warrant for such a ground? Who is so blind that cannot see the greivous error of this ground thus misapplied: this is to excuse sinne by sinne, that is, by ignorāce. We conclude this point by the word of truth that none can deny that have anie knowledg of the meanes of saluatiō: there is no saluatiō, but by grace in Chr, through faith & repētāce, so is there the no pardon for any sinne, but by grace in Christ, through faith & repentance. This being an undeniable ground, none then can be saved, nor have their sinne pardoned by grace in Christ through ignorance, iustifying any one sinne: for there cannot be either faith or repentance in ignorant iustifying any sinne, therefore no such sinne can be pardoned, but all such sinners must be cōdemned

And

And for this end and purpose have we spoken al that  
wee have spoken in this point to shew unto al men,  
that if they iustifie any one sinne or evil though it bee  
of ignorance, they can never bee saved, but shal peri-  
sh to everlasting destruction, such sinnes cannot come  
within mens generall repentance of al their ignoran-  
ces, seeing they iustifie themselves in them, and lay they  
sinne not, therefore their sinne remaineth, and cannot  
bee taken away, by Christ: As for example: You all  
iustifie the baptizing of infants, now when you re-  
pent of all your sinnes of ignorance, have you anie  
thoughts to repent of that? and if you were asked,  
would you not without last breath iustify that you  
have done well therein, and that the baptizing off In-  
fants is a holy ordinance of Christ? but if it be no or-  
dinance of Christ, and that your sinne therein, can you  
be so simple as to imagine that this sinne shall come  
within your generall repentance? wherein you blesse  
and iustifie your selves: You can no more be forgiven  
at Gods hands then they: that ignorantlie set by a false  
Christ, and iustify him to be the true Christ: or he that  
put the true Christ to death, and iustify he is a  
false Christ. We know your answer in this will bee,  
that if you could see it to be your sinne to baptize in-  
fants, and to mainteine it to bee a holy ordinance off  
God, you would repent of it, but before you cannot:  
wil not God answer you? hat when hee can see you  
repent he wil forgive you, but before he cannot. *Exe.*  
18. 21. 27.

Will not the Pope make the same answer for al the  
bloody persecutions wherewith he hath, and doeth per-  
secute al Protestants: so called, Will not the lords  
Bishop make this answer for all their wicked and  
cruel persecutions against the Puritanes and Brownists?  
(so called): but shal they be pardoned? they iustifying  
themselves in al these wickednesses (wherein they think  
themselves

they doe God service) because they repent of al their finnes of ignorance, whereof they iustifie these to bee none: wil God pardon the in al this their wickednes? because they cannot see it to be their sinne: You al wil graunt they cannot be pardoned of these finnes, they iustifying themselves therein: neither can anie be pardoned of anie sinne, they iustifying themselves therein.

If this were duely considered it would make men take heed what they professe or practice in the profession of Christ, seeing if they professe or practice anie thinge that is not according to the word of God, and iustifie it for good, they must perish and cannot be saved: it stands therefore al men vpon the peril of their soules to looke to their waies, and to see vpon a sure ground from Gods word, what they condemne for euill or error: and what they mainteine and iustifie for truth: for if they that iustifie the wicked, & they that condemne the iust, be an abomination vnto the Lord, Pro. 17. 15. Then they that iustifie error and wickednes, and condemne truth and righteousness, calling light darknes, & darknes light, such must needs bee an abomination to the Lord. If al the learned, Scribes and Pharisees and false Prophets, in the world had hearts to beleue this, and confesse it, it would make them take heed what they iustified for truth, and what they condemned for error, and how they taught others to do so. If al the careles professors of Christ that professe him in word, would beleue this word of the Lord to bee true, it would make them looke moze circumspectly to their waies, and not thinke that anie profession of Christ is sufficient, and that they may professe Christ after that manner that is best pleasing to their owne myndes, makeing the way large that they may walke



walke therein at libertie according to the vanitie and  
 excess of their owne hearts. If the simple hearted, who  
 in manie things are wepued from the world and who  
 have manie zealous desires in them, did faithfully be-  
 leeue the Lord herein, that if they iustifie anie false  
 waies, vntruth, or error, and condemne anie way off  
 light, and truth, their sinne remaineth, & they are an  
 abomination to the Lord, if they did beleeue God  
 herein, it would make them take heed how they went  
 on in their ignorant zeale, being let by their Tea-  
 chers approbng and iustifying what they teach the,  
 and disapprobng and condemning, what they teach  
 them to disapprove and condemn: Forsaking the tea-  
 ching off Gods Spirit, not thinking it possible for  
 themselves to attayne to the vnderstanding off the  
 Scriptures, but by the teaching of their learned and  
 good men (as they falsely cal them): but if they did be-  
 leeue this word off the Lord that they must perishe, if  
 they iustifie anie one error or false way, and condemne  
 anie one truth, it would make them with feare and  
 trembling to seeke wisdom, knowledg, and vnder-  
 standing of God, that they being taught off God  
 might bee able of themselves, by the helpe of the holy  
 Spirit, (the onely true Teacher and leader into all  
 truth) to discern and iudge betwixt good and evil, light  
 and darknes, truth and error, least they relying vpon  
 men, be seduced and led to iustifie false waies, and  
 condemne the way of truth in anie particular, and so  
 fall vnder the iust iudgment off the Lord, eue the iudg-  
 ment of eternal death and condemnation, a right re-  
 compence of reward for al that wil of ignorance & simpli-  
 city, out of their good meanings and zealous affectiōs,  
 (falsly so called) submit themselves to be led, and taught  
 onely of men, seeking for knowledg at their mouthes,  
 and not wholly depending vpon the scriptures for instruc-  
 tion, and the spirit of God to teach the vnderstan-  
 ding there

thereof, neglecting (of faith) the reading and searching  
 and meditating of the scriptures day and night, and  
 earnest praying without doubting, that the Lord  
 would give them the spirit of wisdom to direct the  
 to the true understanding and meaning of God in the  
 Scriptures, that they might be able, if an Angell from  
 heauen should come and teach them any other doc-  
 trine, then Christ and his Apostles hath taught, to  
 iudge him accursed: when this waie I shalbe once truely  
 learned and faithfully practized of Gods people, to at-  
 tayne to true knowledg: then I shal all that seeke after  
 Christ, strive to enter into his kingdome by regenera-  
 tion and new birth, being borne againe of water & the  
 Holy Ghost. then shal men learne to knowe the true  
 baptisme of Christ, which is the baptisme of repen-  
 tance for the remission-off sinnes, and be therewith Bap-  
 tized, and put on Christ, and not satisfie themselves  
 with childish baptisme, in which baptisme they have  
 not, nor could not put on Christ: and without which  
 baptisme of repentance for the remission of sinnes, they  
 cannot put on Christ: and then shal the elect of God  
 not be deceived by the multitude of false Prophets,  
 with all their lying wonders, that say, Loe here is  
 Christ, loe there is Christ, but they shal take heed to the  
 glorious brightness of his coming, which I shalbe in the  
 shining light of his truth, vnto the which the chosen  
 of God I shal flie, and come from far, as Eagles to their  
 pray. And so this cleere light of truth the Lord that  
 hath bought you all with his blood, raise by your  
 hearts that you may seeke his face, and be filled with  
 the fulnes of his presence.

Amen.

Wee hold our selves bound, to acknowledge, and that  
 others might be warned to manifest, how we have  
 bene

hene (through our great weaknes) misled by deceitfull  
harted leaders, who have and do seeke to save their  
libes, and will make sure not to loose them for Christ,  
and therefore they flee into foraine Countries and  
free States, and drawe people after the to support their  
kingdomes, first seeking their owne safeties, and then  
publishing (as they pretend) the go spel, or seeking the  
kingdome of heaben, as farr as they may with their  
safetie: and this they iustifie by perverting and misap-  
plying the words of our saviour Christ, where he saith:  
when they persecute you, or drive, or thrust you out of  
one city flee into another, mat. 10. 23. these words have  
they picked out for their purpose casting away or lea-  
ving furth, divers rules of Christ going before, and  
following in the same scripture, which cannot permit  
of their exposition and practice, but we will onelp in-  
stance the reason why our saviour Christ bids them  
when they are persecuted in one Citie, go to another,  
and his reason is this: for verily I say vnto you, ye shal  
not go over al the Cities of Israel til the Sonne of man  
come. This sheweth that our Saviour Christs mea-  
ning was, that when they were driven or expelled out  
of one Citie, they should go to another Citty in Israel  
to preach the gospel vnto it: but these men flee to Cities  
to the which they cannot preach the gospel, being of a  
straining tongue, neither have they any intent or mea-  
ning to preach the gospel to those Cities, their fleeing  
is not to that end, but to save themselves for being as  
shepe in the midst of wolves, and for being delivered vp  
to Counsels, and for being brought to Governors and  
Kings, for Christs sake, in witnes to the & to the Gentiles:  
these men need not this advise of our saviour Christ,  
who Counsels his Disciples to take no thought what  
they shal speake, or what they shal answer when they  
are brought before Princes and Governours, for they  
flee to such places (where they make sure they shal ne-  
ver

ber come in question befoze them.

The Disciples of Christ vnto whome he spake these wordes (whē they persecute you or drive you out of one Citie, flee into another,) did not vnderstand our Saviour Christ as these men do: if they had, they would not have beleebed the Angel. (Act. 5. 19. 20) that bad them, when he had delivered them out of prison. Go: and stand in the Temple, & speake to the people al the words of this life, they would have said, Wee have bene imprisoned and persecuted, therfore we are to flee: our Loyd taught vs so: But they obeyed the voice of the Angel, knowing it did not contradict that rule of Christ, neither would they (if they had vnderstood Christ, as these men do) after they had bene beaten, & comaund to speake no more in the name off Iesus, stil haue staped in that Citie, daylie in the Temple & from house to house, teaching & preaching Iesus Christ, Act. 5. 40. 42. but these me flee befoze they feelee either stroakes or bonds, and teach the so. The whole scriptures are against them in this their vnderstanding. The 8. of Chact. 1. -- 4. might suffice to satisfie them in this point, and to discover their error full; where it is shewed, that there was great persecution against the Church, at Ierusalem, & they were al (except Chaposiles) scattered abroad, through the Regions of Iudea & Samaria: & Act. 11. 12. they that were scattered abroad, went throughout til they came to Phenice & Ciprus, & Antiochia, preaching the word. Here wee may see that notwithstanding the great haboch Satan made of the Church, and entred into every house, and drew out both men and women, and put them in prison, yet chaposiles did not flee: and they that did flee, went to Cities to the which they could and did preach the gospel: but neither the example of Chaposiles that did not flee, nor of them that were scattered, who we

to Cities to which they preached the Gospel, will serue these men, but they flee to Cities most conuolous for their safetie and profit, to which they cannot preach the Gospel. Furthermore Act. 14. although there was an assault made both of the Iewes & Gentiles against Paul and Barnabas, to do them violence at Iconium, and although Paul was stoned & left for dead at Listra, yet they returned againe to Listra and Iconium, to confirme the disciples hearts, preferring that duty before the feare off persecution.

For further overthrowing off this misvnderstanding off these words off our Saviour Christ, when they persecute you in one Citie, flee into another. Let all Godly hearts consider, how Chappostle Paul commended and reioiced in the Church of the Thessalonians, because off their patience and faith in all their persecutions and tribulations that they suffered. 2. Thess. 1. 4. And in the first Epist. 2. 14. in commendation off them he saith. Brethren, yee are become followers off the Churches off God, in Iudea, which are in Christ Iesus, because you have also suffered the same thinges off your owne Countriemen even as they have done of the Iewes. This doth Chappostle commend the Churches of Iudea, and off Thessalonica, for their constant suffering of persecution in their owne Countries, not once abusing or teaching them to flee out off their Countries, to avoid persecution: This is a new doctrine of devils brought in by men, that were never found in the faith.

Further, heare what the Spirit saith to the Church of Pergamus. I knowe thou dwellest where satans throne is, & thou hast kept my name and hast not denyed my faith, even in those days when Antipas my faithfull martyr was slayne amonge

you, where Sathan dwelleth: and to the Chur, of Smyrna the spirit saith: Feare none off these things which thou shalt suffer: behold it shal come to passe that the devil shal cast some of you into prison, that you may be tryed, & ye shal have tribulation ten dayes, bee thou faithful vnto the death, & I wil give thee the Crowne of life. **Re. 2.** Who wil not be blind may se heare how the spirit of God commendes the Saints for holding the faith, and dwelling where there was bloody persecution, and where Sathan dwelled: and doth not exhort them to flee: but not to feare what they should doe unto them. Let then the simple harted be no more seduced by these men, who haue rent the words of our Saviour Christ, (when they persecute you, or drive you out of one Citie, flee into another) from the true sense and meaning wherewith they stand compassed round about in. **Mat. 10.** And whereas our saviour Christ in these words gave a rule off direction vnto his disciples, how they should proceed in the publishing off the Gospel, appointing them, when they were expelled or persecuted in one Citie, that they should go to another to preach, because there was manie Cities off Israel to go through: these men of corrupt myndes, lovers off themselves, utterly pervert the meaning off our Saviour Christ in these words, and say, he gave it for a rule to his disciples, to teach the to flee to save themselves from persecution, and so by this their understanding, when the disciples of Christ had found a Citie of most safetie, there then should hide themselves as these men do, and let the publishing of the gospell alone, except any would follow after them, or come to them where they might be in safetie.

How doth the ignorant blind, corrupt harts and tongues of these men conceive and speake against God and his truth, and pervert it to their owne destruction  
over,

overthrowing the whole doctrine and meaning of Chr.  
 in this place of Mat. 10. from 16. vers. to the 39. vers.  
 where Christ withal the wisdom of the spirit, doth  
 set himselfe to teach his disciples to suffer persecution,  
 shewing them what persecutions they should suffer,  
 and what persecutors they should have, and how far  
 they should suffer persecution even to the losing off  
 their lives. Thus doth our saviour Christ teach his  
 disciples to suffer persecution, exhorting them not to  
 feare them that kill the body, and declaring vnto them  
 for their unspeakable comfort his providence and pro-  
 tection over them, telling them that all the hautes of their  
 head are numbred in his sight. And these deceivers they  
 teach: their disciples to flee persecution and persecutors  
 and to spare and save themselves that it may not come  
 so vnto them: but when the worthy disciple of Christ,  
 Peter, advised his maister so, Christ bad him, come be-  
 hind mee. Sathan thou art an offence vnto me, and  
 taught him saying: If any man will follow mee let him  
 forsake himselfe, & take vp his crosse & follow me, mat.  
 16. Judg then what Christ wil say to these false pro-  
 phets that are the disciples of the man of sinne, sup-  
 porting and preserving his Kingdome by this their  
 doctrine, for the disciples of Christ cannot glorify God  
 and advance his truth better, then by suffering all man-  
 ner of persecution for it, and by witnessing it, against  
 the man of sinne, with the blood of their testimony. we  
 must leaue this point to Godly consideration (It had  
 bene much siter (we confesse) to have bene part off a  
 booke, then such an addition) and wee leaue these men  
 withal their disciples (if they wil not be enformed here  
 in) to be a repproach to all men, who shal say vnto them  
 where haue you learned to fle into foraine countreys  
 and not to suffer persecution for Christ of your owne  
 countreimen? where haue you learned for feare of me  
 to fle from your owne countrie, and fathers houses to  
 whome

in home you ought, and where you might best publish the gospel: and where have you learned to draw parents from children, and children from parents, to whose they are especially bound to witness Gods truth: and to be as lights vnto the. You have not learned it of Christ, who would not suffer him that had bene possessed when he prayed him that he might bee with him, but Christ said vnto him. Go thy way home to thy friends, & shewe them what great things, the Lord hath done vnto the, & he went & published the, Mark. 3. 18. **¶** Hea all men shal say vnto them, where have you learned to set vp your light in secret places: and where have you learned to pull your shoulder from the yoke and to seeke to save your liues? but therefore (saith Christ) surely you shal loose them except you repent.

Furthermoze if Christ gabe this for a rule or precept to his disciples to flee persecution to save themselves, then was it an absolute comaundement, and so did al the apostles and disciples of Christ, breake his comaundement and sinne, in that they did not flee to save themselves alwaies when they were persecuted: and hereby do these men condemne all their brethren that flee not as they do, except they wil ad error to error, and affirme as some of them do, that it is indifferent to flee or not to flee, makinge hereby this precept of Christ, indifferent to be obeyed or not to be obeyed, which can not be affirmed of anie one precept of Christ: for nothing can bee both comaunded and indifferent to bee obeyed or done: and those words of Christ wil no way permit such indifferēci, for they are an absolute precept for that end for the which they are given: which is not to flee to save themselves: but to flee or go to another Citie to preach the gospel. And we put these seducers in remembrance that our Saviour Christ gibes this rule also vnto his disciples, that if they shall enter into



into anie house or Citie, that shal not receive them, nor  
 heare his word, whē they depart thence, they shal shake  
 of the dust of their feet for a witnes against that house  
 or Citie: But when wil these men according to this  
 rule of Christ, hake of the dust of their feet for a wit-  
 nes against Amsterdam and Leyden, which Cities,  
 neither receive them nor the word they bring, other-  
 wise then they receive Turks and Lewes, and all foxys,  
 who come onely to seeke safety and profit. It shoud  
 seeme this rule of Christ, appertepnes not to these mē,  
 but let them, and al men se, that this rule appertepnes  
 to whomsoever the other appertepnes, they bring  
 both giben at one time and vpon one and the same oc-  
 casion, and to one and the same persons: and when  
 these great deceibers have leaped not to deuide Christ  
 they wil learne also, not to deuide his precepts and or-  
 dinances, takeing what is agreeable to their corrupt  
 myndes, and forsaking what is contrary to them.

We wil passe by the lamentable scuits and iudgments  
 that we have, and doe see with our eyes followes this  
 damnable error, when manie, yea the most men that  
 had in a great measure forsake the love of the world,  
 and began to be zealous of some good thinges, being  
 drawne by this opinion and these seducers into for-  
 repne Countries, not knowing which way to support  
 their outward estate, have turned againe into the  
 world, and are fapne to hunt too and froo, far and neare  
 after every occasion, and al is too litle to satisfie most  
 of their wantes, and nothinge wil satisfie some of their  
 desires: al these thinges and manie mo, these hirelings  
 their shepherds, can wel beare withall, so that they  
 returne to the hybe, that their portion may not  
 be reprobed. And those of best hartes, and some of best  
 qualite that cannot runne and robe, and set their harts  
 to seeke the world, consyme that they have and fall vn-  
 der hard conditions, and by litle and litle loose these  
 first

first lobe also. It is the general iudgment we arme at in al this, in that by these meanes, former zeale and the best first beginings that were in these men do vanish, fade away, and come to nothinge, to the unfained greife of our ionles to see it: how much better had it beene that they had given their liues for that truth they professe, in their owne Countries. Now as wee through the grace of God, and by the warrant of his word, (as we have here manifested) cast away the perverters of the holy scriptures and their doctrines, so we wishe al to do, that feare God and seekie the glory of his name, and come and lay downe their liues in their owne Countrie for Christ and his truth. And let none thinke that we are altogether ignozant, what building, and war fare we take in hand, and that wee have not sitt downe and in some measure throughly considered what the cost and danger may be: and also let none thinke that wee are without sence and feeling of our owne inability to begin, and our weaknes to endure to the end, the weight and danger of such a worke: but in al these thinges we hope and waite for wisdom and strength, and helpe from the Lord, Who is able to establish vs, that we may stand, and by weake meanes to confound mighty thinges, 1. Cor. 1. Lett none therefore despise the day of smale thinges, Zach. 4. 10. Nor bee greibed and say with that scozner, Nehem. 4. 24. What wil these weake lewes doe? Thus commending all our pooze endeavors to the best acceptance of every wel disposed reader, beseeching the Lord to make his grace to abound to you al, for the glory of his name, and the salvation of every one of your soules.

Amen.

